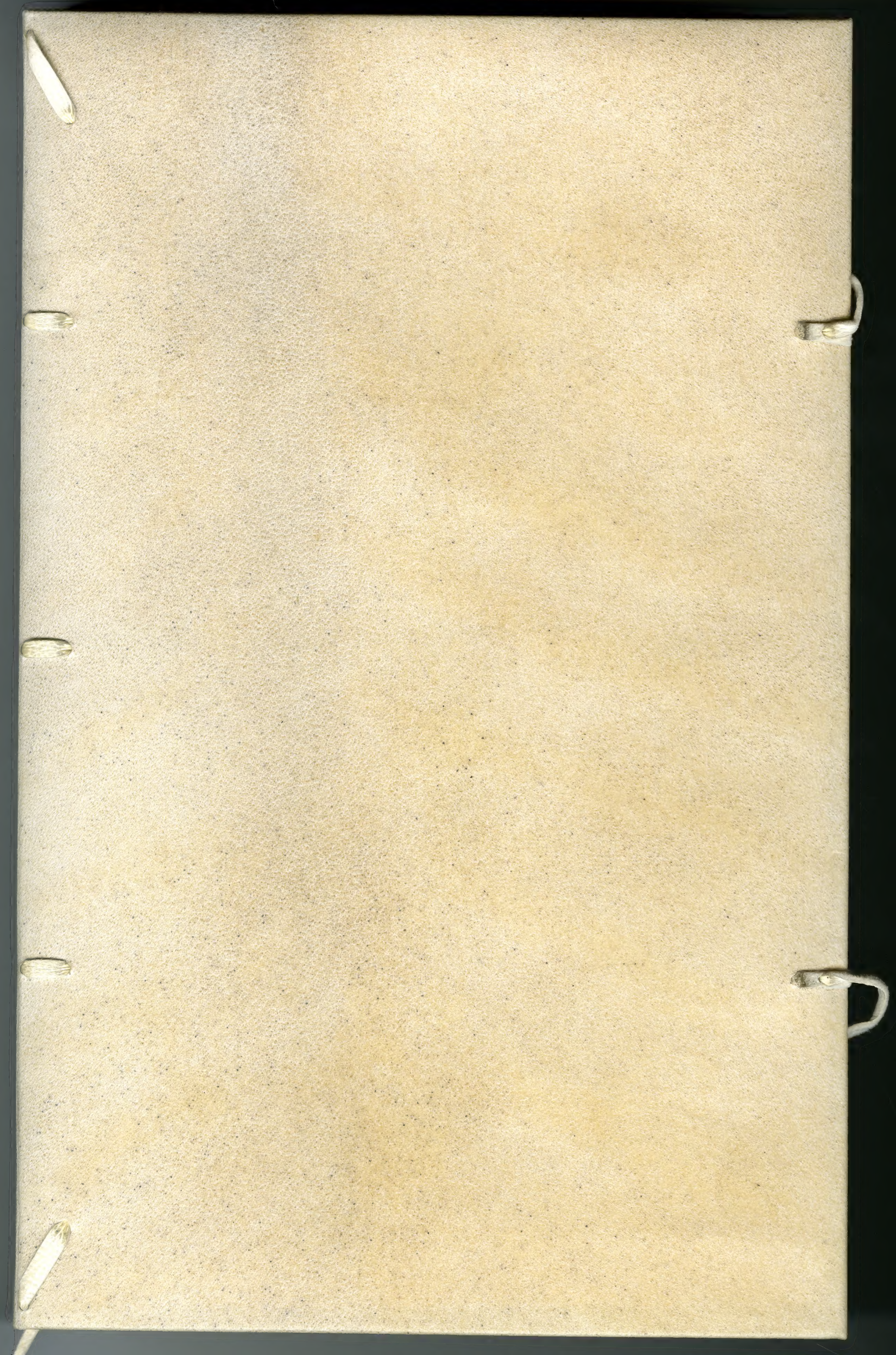
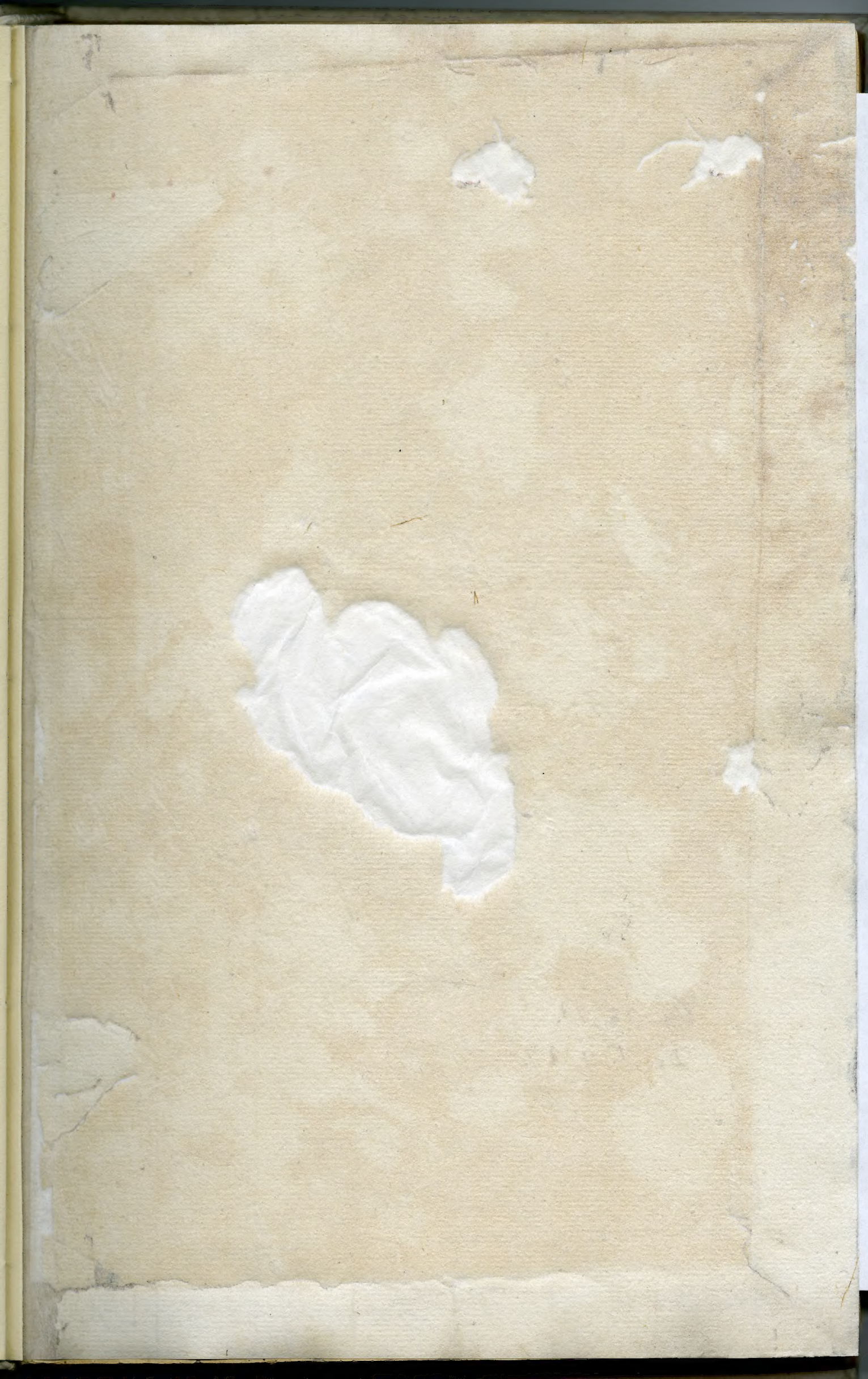






Ex. 32. 13.

Dent. 9. 27.

2 Ch. 21. 20 & 22. 2.
2. H. 8. 26.

Derdnah evif nillov

Downy

Journal of P. Fisk

From Feb. 6. 1823.

till May. 15. 1824.

Ancient Mouths of the Nile.

1. The Eastern, Pelusiac, now choked up.

2. Tanitic

3. Mendesian.

4. Phatnitic - now Damietta.

5. Sebennytic

6. Bolitine - now Rosetta

7. Canopic - at Aboukir.

Gods of Egypt.

Osiris - the Sun - Isis, the Moon
Oxen - sheep - Dogs, Anubis with a dog's head -
The crocodile - cats - the Ibis, much like a stork,
- the Ichneumon - the ape - serpents -

Distances in Egypt

Measured from Col. Leake's Map.

from — to — Geographical miles.

Alexandria Rosetta by land 35. ^{rather}

Do — Fouah — — canal. 35 say 40

Fouah to Rosetta — Nile — 15 say 20.

Do to Cairo — Nile — 80 —

Cairo to Damietta Do — 100 —

Do to Suez — land 70.

Cairo to the Lakes of Natrons 50 or 60.

Alexandria Do — direct — 60 or 70.

Cairo to Benisouef — 60.

Benisouef to Minieh — 65.

Minieh to Radaman — 20.

Radaman to Mansalout — 25.

Mansalout to Siout — 20.

Siout to Abutig — 10.

Abutig to Tahita — 15.

Tahita to Akmin — 20.

Akmin to Girgeh — 20.

Girgeh to Bageoura — 20.

Bageoura to Kene — 25.

Kene to Negadeh — 15.

Negadeh to Thebes — 20 = 335 ^{say Eng. m.} 400

Cairo to Thebes — land direct — 280.

Thebes to Esneh — 30.

Esneh to Edfou — 30.

Edfou to Assouan — 60.

Benisouef to Mar Antonius direct 70

Mar Antonius to the Red Sea — 10.

Kene to Comar — 20

Epochs.

Anno Grecorum — P. C. 309 or 311.
according to Armenian See Vol. I. p. 503.

Note Anno Gre 1703. A.D. 1392
1392
311

Abi Ibr abi Talib a learned Arab, companion
ion & disciple of Mohammed the Korân

So says

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Handwritten notes at the bottom of the page.

Journal.

Grand Cairo, in Egypt, Feb. 6. 1823.

In company with the Rev. Jonas King & the Rev. Joseph Wolf I have now made preparations to go into Upper Egypt. We have taken a landjazy for which we are to pay 300 piastres per month.

We leave in the care of Mr. Salt one Trunk with my name on it which contains, \$350, belonging to Mr. King, \$200, to Mr. Wolf & \$400, to me - also in the room of Osman the Dragoman Mr. King's chests Nos. 1 & 2, - a tin box of tea & a case of wine - & in Mr. Salt's court-yard 11 boxes of books. -

After preparing our luggage we took leave of Mr. Salt & went to the house where Mr. Lee now occupies on the banks of the Nile, at a place called Kasr el Jobar, where our boat lies, & dined with Mr. Lee & his amiable family. At dinner Mr. Lee read us a letter from his Dragoman Giuseppe at Alexandria in which he states that Mr. Lenzi the Agent for ^{Prosetta} Alexandria, who is now at Alexandria has received a letter from his Dragoman Signor Bochor Carraro stating that a high degree of fanaticism had been excited among the Turks & the Mussulmans at Prosetta by our conversation, preaching & distribution of books, & that immediately after our departure the Mussulmans gave orders to collect all the books that we had distributed

put them in a case & send them to the Pasha. We have heard nearly the same from other sources. In view of these events we can only commit our way to the Lord, pray for his blessing, & console ourselves by saying if the Lord be for us who can be against us?

After a delightful walk with Mr. Lee's family in a spacious garden of palm trees adjoining his house, we took our leave & embarked at 5, in our little boat, committing our past labors & our future proceedings to the divine ^{guiding} direction.

It is a highly important circumstance in favor of Missionaries & the Bible Society, that there are in Egypt two Consuls, Messrs. Satt & Lee, whose influence is so decidedly in our favor.

Feb. 7. Fri. Last evening the wind was favorable & we proceeded rapidly till about 10 o'clock & then lay by for the night. - This morning when I arose I saw a splendid palace on the east bank of the river, & a little south of it a castle on a hill, the hill running along to the south at a little distance from the river. - As we sailed along we saw on the west bank a fertile plain & at a little distance almost a forest

1823.

3.

of palm trees. A little before noon we left the Pyramids of Saccara on the west, a fair wind.

Sat. Feb. 8. Toward evening we stopped at to see a Coptic convent on the E. bank opposite the village Mamour. Three Priests belong to it but were all absent. A Copt & a multitude of Arabs were about the convent. The Copt showed us the church. It is a miserable, small, dirty place. It contains two small chapels one dedicated to Mar Girges (St. George) & the other to Abu Sefene. — No wind & but little progress today. — Read Isa. 19 & 20, Jer. 44 & Ezek. 29, & 30 & 31 & 32, concerning Egypt.

S. D. Feb. 9. Though shut out from the assembly of the Saints yet we have with us our Bible & by reading in Baxter's Saints Rest, & the Memoirs of Martyrs & Prayers we seem to enjoy Society with three of the best of men.

Mon. Feb. About 3 P. M. we passed Beni-Sonef, a considerable ^{village} on the west.

Mon. Feb. 10. It is a year this morning since the death of Br. Parsons. My thoughts before I rose this morning were much occupied in meditation. I thought of my departed Brother, I had some unusually serious meditations about on the love of Christ. I felt, I trust, sincere desires to live nearer to my Savior & to serve him with more purity & more fidelity. I that these thoughts may not lie like the morning cloud. —

About noon we passed the village & convent of Bibbee on the west bank. There is an Island in the river before the village.

On lairo Mr. Lee showed me a paper of which the following is a copy -

"Morning Chronicle 11 Sept. 1822.

From a letter to the Editor entitled

"Mission in France"

"Extract from the Sermon of Mons. Marais.

"Why, my Brethren, ought we to honor the Priests? We ought to honor them because they are the ministers of Jesus Christ - because they are his Ambassadors, because, they if I may so express myself, they themselves are gods. Did you ever know a more exalted dignity. They are above Kings, Imperors & even Angels. St. Francois D'Assise, that man whose faith was so lively, whose humility was so profound & who would not become a Priest because, as he said, he was unworthy of that order - this St. Francois D'Assise said, that if he met an Angel & a priest together he would pay his first homage to the Priest. In effect what grandeur, dignity & power in a Priest! To his voice Jesus Christ renders himself obedient, quits the Heaven & comes down upon the altar - But what am I saying is he not himself another Jesus Christ!

He does not say, in our redoubtable mysteries, this is the body of Jesus Christ, but he says, this is my body, this is my blood. And why does he speak after this manner? why "so my Brethren? It is because at this instant the man has disappeared & nothing remains but Jesus Christ. In the Tribunal of penance he does not say Jesus Christ absolves you, he expresses himself thus, I absolve thee from thy sins, yes, in virtue of the power ⁱⁿ me to tie & untie, I free thee, from go in peace!!!"

Tues. Feb. 11 About noon we passed a convent on the right, with an island ^{with} before it. Wind moderate but ^{dis}generally.

Wed. Feb. 12. Rose early & walked an hour on the west bank of the Nile. Met many more people than I usually do in walking, say 100 in the course of the hour, a great part of them Copts. — At half past 10 we passed the convent of Miriam, at the top of the a high & almost perpendicular rock on the East bank. — The rocky hills on the East are much ~~nearer~~ nearer the Nile than the sandy Lybian deserts of the West. —

As yet neither the villages nor the people that we see indicate a very great population, & everything appears dirty, poor & miserable except the immediate productions of nature.

While walking this morning on shore I passed a village in a grove of Palm Trees, called Massorah. — A man, nearly naked, ^{braiding a mat} sat on the ground before a little mud hut wh. I found to be a Coffee House. He offered to serve me.

We arrived at Minie

Thurs. Feb. 13. 1923. In the morning we went into the market to purchase some things of which we had need. In the market we saw a man entirely naked walking about among the men, women & children, with the airs of an idiot or a madman. He came to our Reis, flung his arms around his neck & walked some distance with him. Another man came up to him & kissed him.

Mr. Jowett mentions seeing the same or a similar man here ^{four} years ago. After we returned to our boat we asked our ^{Arabs} ~~Reis~~ who he was. They said a Marabout (a Saint.) We asked why he was in the market in that way. They replied Min Allah (from God). This circumstance illustrates what I have often understood to be a trait of the Mus-
-ulman character, viz, a veneration for idiots & delirious men on the supposition that, are in some peculiar connection with God. -

After breakfast we went to the Coptic Church & thence to the Bishop. His name is Thomas. We showed him the Patriarch's Letter & he received us very civilly. He is a short, thick man, with a long white beard.

His age he tells us is 84. His teeth are all gone but his eyes are good so that he reads small print without glasses. He told us that he understands ^{the} Coptic Language. - He showed us several Arabic & Coptic books, all MSS. except an Arabic Bible. We enquired where he obtained the

Bible & he said "A Friend like yourselves brought it to us." Among the MSS. was an ~~copy~~ Arabic Bible which he said was years old. The Psalms Prophets & Gospel in Coptic &c. We enquired if he would sell any of them. He said No. We however made an offer for one, but he replied "if you would give me a ~~word~~ I could not sell one of them. They belong to the Church & are sacred."

We offered him some of our books as a present but he ~~refused~~ ^{declined} them saying that they did not need them because they had already many, very many books. This was a disappointment & mortification which we did not expect. From a Papist such a refusal would not have very much disappointed us. But from a Coptic Bishop we expected some better thing. -

When we were about taking our leave he invited us to remain & dine with him, which we did. It was interesting to see the simplicity of his fare. The Table was a wooden frame 8 inches square & perhaps a foot high with a large pewter platter placed on it. Bread cakes were laid in a row around the platter & within were four plates. One ~~had~~ ^{contained} fried ^{boiled} eggs, another preserved dates & the others soft cheese. This was the dinner. There was neither knife, fork nor spoon on the Table. We sat with the Bishop on the side of his sofa, about 3 inches high. Two other Copts who dined with us sat ~~at~~ ^{on} the floor the other

side of the table. For liquor we had only one kind, the water of the Nile, & we drank it from a brown earthen jug.

There was nothing to be particularly displeased with in the Bishops manner of receiving & entertaining us, except his stupid indifference in regard to the holy scriptures & the distribution of them among his people. This indeed was the point we had principally at heart & I trust we shall never feel satisfied with any personal attentions that may be paid to us, while the cause of Truth is opposed or treated with indifference.

At one we left Minie. - Toward Evening we passed the chain of rocky hills on our left which are full of grottos, in wh the early Christians found a retreat in times of persecutions.

Fri. Feb. 14. Passed the village Bladia, on the west, inhabited wholly by copts. Near it is Parakum where is the Factory of sugar. and

1823. Siout

9.

L.D. Feb. 16. About noon we arrived at Man-
felout. While my companions were walking
on shore some Coptic Priests came along.
I showed them our books & they purchased
four & I sent one to the Bishop.

In the evening we enjoyed a very re-
freshing season in reading the S. & social
prayers.

Mon. Feb. 17. At 2. P.M. we arrived at Siout,
the seat of Government for Upper Egypt.
Siout is a considerable town a little way
from the Nile on the west. Ahmed Bascha
is now Governor of Upper Egypt to whom
we had a letter from Mohammed Ali Bascha.
We went up to the town, & found ~~out~~ the
Bascha himself was absent. We found the
Ladi sitting at the gate. It reminded me
of those that sit in judgement at
the gate. — We made our business
known to the Ladi. He invited us to
sit with him, ordered coffee & sent to inform
the Bascha's Lieutenant who now acts in
his place. After we had waited a while the
dignified personage came. He was on horse-
back preceded by 6 grooms, & accompanied by
a considerable retinue. He went into a small
presence chamber & the Ladi took us im-
mediately to him. He received the letter, ordered
coffee, conversed a little with us, & at our
request called a writer & ordered a pass-
port to be made out for us to the Up-
per Country. We then took our leave
& went to the Coptic Bishop. His

name is Michael, & his appearance is quite in his favor. He is now recovering from a fit of sickness. He received us very agreeably & treated us with pipes & coffee. We gave him a Test. a Psalter & a Genesis & he sent 3 Priests viz. ^{ḳḳḳḳ} Oghnooda - & ^{ḳḳḳḳ} Kitta & ^{ḳḳḳḳ} Meenah, to take books to sell while we are gone to Thebes. We gave them 50 Tests. They are to pay us 5 piastres for every copy they sell.

Tues. Feb. 18. 1923. About 2. P.M. we arrived at Abutig. Mr. Wolf & Mr. King took some books & went to see the Koumas, an Ecclesiastic between Priest & Bishop, & is here in the Bishop's place. They sold a few books & returned to the boat. Several other boats soon came & also bought books. We gave a young 5 Tests & 5 Gen. to sell. He is to give us 5 piastres for every Test. & 1 piast. for every Gen. wh. he sells. I do not know his name but a merchant called Makari brought him to us & is responsible for the books.

Wed. Feb. 19. 1923. ^{Morn.} There being no wind we are still at Abutig. The young man who took the books to sell called on us again. his name is ^{ḳḳḳḳ} Flooteh. the His. Father is ^{ḳḳḳḳ} Mesherkee. - -

About 9 we set out, the men drawing our boat with a rope. On leaving the village we passed the tents of some hundred black soldiers who are learning the European discipline. -

I am now recovering from an attack of illness which commenced last Thursday. I was attacked with head-ache - chills - loss of appetite - pains in my bones - sickness at the stomach - a dry, hot skin - & a feverish pulse. - I first took an emetic, 3 grs of Tartar Em. & 15 grs. of Ipecacuanha. This operated both as emetic & as a purge. ~~Two~~ but did not cause me to vomit so much bile & did not clear my stomach so well as I had hoped. Two days after I took physic - 3 of the Anti-Bilious pills wh. Dr. Jenner gave me in the morning & two more at ~~noon~~ noon. It always takes an unusually large dose of medicine to affect me. - I am now, by the Divine blessing in a good measure recovered.

When in ill health, among strangers & destitute of accommodations, the mind begins to turn back to the Friends who have left behind. While unwell & with my mattress spread on the cabin floor, no chair but a box of books, none of the little delicacies & comforts which Mothers & sisters always know how to provide - the wind blowing into my cabin in every direction - my Brethren obliged to walk over to go to their beds - In this situation I remembered how I was once ill at Mrs. Haradans in Salem - at Mrs. Clutes in Reading & at Mrs. Snow's in Raleigh. I sometimes almost sighed for the comforts of a tight, clean room, a soft bed & an easy chair & for the comforting little attentions of Female wh

are so comforting in time of sickness. But then, I thought, how much better is my situation than that of many better men than I, has been. What must not Brainerd have suffered when sick among the Indians! And Martyn, what were his trials, with the heat, the dirt, his savage guide & no friend near him! My own dear Mr. Parsons likewise suffered more than it would be easy to express, while at sea & especially while at Syra, feeble, much of the time delirious, his Physicians trying to persuade him that his host wished to hasten his death, no faithful friend near him, nobody to read, pray or converse with about divine things, few of the attentions & comforts which even I enjoy here. - I have two beloved & faithful Brethren with me. Dr. King is instead of Physician, Nurse & ~~Mother~~ & Sister. - Instead then of murmuring, let me be grateful that I enjoy so many more comforts than I deserve. - And as my health returns or that it may be more entirely than ever devoted the service of my Preserver!

While sick I am extremely fond of the little attentions & solaces of Friendship, & I almost always feel new motives to sympathize with the sick & to render, on future occasions, all the assistance in my power to my sick brethren & friends.

Toward evening we called at a village ^{named} called Goodfi, a little ^{way} from the Nile on the west, a poor, miserable village. Many of the inhabitants

are lefts of whom we saw a great number. Only one whom we saw beside the Priest knew how to read. To the Priest we gave a cert. & other books & recommended to him to read it to the people who cannot read.

Thurs. Feb. 20. About noon as we were walking on shore, a Capt came up to us who said: he was from Abutig, his name was Johanna; (John) brother of Flooteh. He said he had come from Abutig to obtain some gospels from us. As he offered as his object was to dispose of them again we offered him ~~40~~ 10 Test for 40 piás. He offered 30 to wh we finally agreed. This has been a very encouraging circumstance to us, as it indicates a desire among the people to have the scriptures. In this country, the Christians are so poor that they will not pay for books unless they really want them. - We fell in with this Capt just before we arrived at the village Mishiti on the W. -

Fri. Feb. 21. Morning Feb 21. Left a General to some lefts in a boat. - No wind. Proceeded by drawing with a rope.

Sat. Feb. 22. Passed a village on the west called Chag. A great number of the Parha's troops were encamped near it. They are Nubians (black) dressed in red, & disciplined according to European tactics. -

This has been a peculiarly interesting afternoon. About 2 o'clock midday we arrived at Akmin, a considerable town on the East bank. We took some books & went to the Capt's Church. We there learned that the Bishop is now at ~~giga~~

Gizgeh. We saw the Houmas or Head Priest an old man, who immediately purchased some of our books. We saw also 4 or 5 other priests. There are ~~more~~ 6 or 7 in Akrimia & several hundred leptic houses, some told us 500. The Priests also tell us that there are many Lepts in the mountains. We sat down in the church yard & offered our books for sale to those who were present. The information was circulated & others came to purchase. We were obliged to go to the boat repeatedly for more books. The Houmas sat by my side most of the afternoon to assist me & some of the other Priests were also helping us. How different their conduct from that of the Catholic Priests in Alexandria. Before 9 in the evening we sold 90 books, (Test. & Gen.) for 324 piastres & tracts for 3 pias. & gave away 9 books besides tracts. —

In the evening there fell a few drops of rain, but scarcely enough to be perceived. —

L.D. Feb. 23. When we awoke in the morning we found a great number of Lepts waiting to purchase the scriptures. What was it our duty? We had discussed the question & decided not to sell on the sabbath except in some peculiar cases. But here were a multitude literally clamorous for Bibles. It is lawful to do good on the sabbath days. The sabbath was made for man & not man for the sabbath. God will have mercy rather than sacrifice. We cannot spend the sabbath in preaching to these people, but we can sell them the

word of God itself. We on the whole thought it our duty to not to send the multitude away, & accordingly offered our books. The Roumas & some of the Priests were present, bought some additional copies & assisted in selling. Before 10 A.M. we sold 47 Bibles & Genesis for 173 piastres, ^{& Tracts for 9 piastres,} & gave away 2. Making the whole number sold in less than 24 hours 137 for 497 piastres besides a considerable number of tracts. ^{for 12 piastres} Thanks & praise be to God for the scenes of last evening & this morning! May his blessing be on the books we have distributed & the people who have just become near Mr. King near to us an interesting portion of Saint's Rest & we united in prayer. —

At evening we arrived at At-Misheli a small village on the west bank. Near the village a considerable number of soldiers were encamped. — We went into the village with some books and called on the Roumas or principal priest of the lopts. He is about 55 years of age & nearly blind. He received us first in a stable where were two pack asses. After we had waited & conversed some minutes here he took us through another stable where were several buffaloes, & then up stairs to his apartments where had but little more of neatness about them than the stables we had passed through. There was so much smoke & dirt as seemed to render the apartments really uninhabitable. A bottle of raki (Turkish brandy) was produced. The Roumas drank first out of a coffee-cup & then offered to us. He continued at short intervals

the whole evening, in a manner wh gave us no favorable idea of his temperance. He told us there are two other Priests in the village, one of whom come in, ~~in the~~ after we had been there a little while. The whole number of Coptic houses is 30. with one church. Raphael the Koumas invited us to sup with him to wh we assented. A blanket spread on the earth floor served us for seats. The table was about 3 inches high. The ^{supper} ~~dinner~~ consisted of one dish of meat, one of soup & some bread. We ate the soup by dipping pieces of bread in it, & from the meat each one helped himself with his fingers. Such was the supper, & served up without any excuse or compliments. - - - Raphael says that in their religious worship they first read their prayers & the gospel first in Coptic & then in Arabic. They also have sermons or exhortations in Arabic, of wh he gave us an example in MS. We gave him & those who were with him four books, sold him 6 for 17 piastres & exchanged 8 for a folio volume in Coptic MS. consisting I believe of prayers & extracts from St. He says he wrote it himself 7 years ago. - - - We talked about the Fathers & I observed when I mentioned Chrysostome that he did not understand me. He soon spoke of John ^{the} ~~with~~ the mouth of gold. I recognized the translation of Chrysostome. The poverty & misery in wh these people seem to live is almost beyond description, but whether they are really as poor as they seem, may perhaps be doubtful.

Mon. Feb. 24. 1823. About noon we saw 4 or 5 crocodiles, the first that we have seen. ~~They~~ were lying on the sand near the "water." We came so near them in the boat as to attract their attention & they plunged into the river, but we were not near enough to form an opinion concerning them.

A little after noon we passed Girgeh on the west, wh. was formerly the capital of Upper Egypt. As the wind was favorable we did not stop.

The mountains on the East are very near the river & are full of grottos, once the residence of hermits. —

Stopped for the night at Bahiane, a village wh. is mentioned in Col. Leake's map. Mr. Jewett speaks of stopping at Bahiane, a little south of Abutiy. He must have made a mistake or else there are two villages of the same name. —

Tues. Feb. 25. In the forenoon saw several crocodiles at some distance.

When walking on shore noticed some Downy trees. It is a species of the Palm tree, but the tree is neither so large, nor so high, but it is smother, the wood seems harder & the tree often has several branches. It is not the case with the palm.

Wed. Feb. 26. Stopped for the night opposite Dendera (the Dentyra of the Ancients.) Had a fair wind most of the day. —

Thurs. Feb. 27. Most of the day a strong wind. About noon the sandy mountains being

near us on the West & the wind blowing high from that direction, the air was filled with sand, driven before the wind ^{like} ~~as~~ snow in N. England when a heavy N.W. wind follows a fall of light snow. It came into our boat & even into our cabins so that our clothes & books were covered with it. —

About sun-set we arrived at Hegadels a small village on the West. The great part of the inhabitants are Lep. Pls. thing being unwell, Mr. Wolf & I took some books & went into the village. We found our way first to one of the ~~the~~ & showed him the Patriarch's letter. After reading the letter he sent us to the ^{whom we found at the ch.} ~~the~~ ^{Humass.} We showed him our letter wh. he read. We then showed him our books, but he said they had already a plenty of the N. Scriptures. He did not even pay us any attention at all, but soon walked away. One man bought a Test. & a Psalter of us for 10 piastres, & we gave him a Gen. & 2 tracts Bakshish. Nobody else appeared to purchase. A Priest named Antonio asked us to his house, & showed us an Arabic Bible wh. he said an Eng. Priest named ^{James} ~~Goet~~ ^{ago} gave him 4 years. He said he had read the whole of it, understood it well & was much pleased with it. He showed us a Coptic Bld. for wh. we finally gave him a Test. & a Gen. Some men afterwards came to our boat with two Coptic & one Arabic Bld. for wh. we gave them a Test. & a Psalter. — I have no doubt that the conduct of the Humass was the cause of our selling so

houses in Luxor & three Priests. One of them who is the brother of Makar came in with his little son. Many persons were present but none of them could read. The Priest gave us but little encouragement of selling books here.

Mr. Piffault mentioned that the Copts who are employed by the Pasha at Assuan have obtained leave to build a ~~loose~~ Church there wh. they are now doing. - The appearance of Luxor is exceedingly miserable, the houses of mud & unburnt bricks, low, & dirty, the people ragged & dirty & every thing indicative of the greatest misery.

While we were walking in the street two men came after us with a pot wh. had serpents wh. they took out in their hands. One of them took out a scorpion. Mr. Piffault afterwards told us that these serpents are poisonous, but their poison is all contained in two teeth. The men first charm the serpents, then knock out the two poisonous teeth, after which they can handle them as they please without harm.

In the afternoon we went for three asses to ride out & see Luxor. They brought us three small sh. asses, without saddle or bridle, with each a blanket doubled & laid loosely on the back instead of a saddle, two had ropes about the neck instead of bridles, the other nothing. We rode first around the village & then into it, to the temple. We came first to the ^{Western?} Eastern part wh. seems to have been the entrance. Before the gate ^{was?} were two immense statues, of ~~black~~ granite, in a bad state of preservation, the body

of each statue is about 9 feet in diameter below the shoulders. The head piece resembles in form the representations usually of Alexander the Great. One of them has an obelisk at its back of the same height with itself & covered with hieroglyphics. The other is supported by a large granite slab. Before the statues are two obelisks of red granite, covered on all sides with hieroglyphics, about 7 feet square at the base, but I think not so high as those at Alexandria. What I take to be the wall of the East end of the temple is still standing 50 or 60 ft high. I went up to the top where I had a good view of the village. I saw the stupendous ruins of this ancient temple — & around it immense heaps of rubbish & in the midst of the rubbish say 100 or 200 mud-walled huts. Such indeed is the appearance of these huts that you hardly seem to be in an inhabited village. In fact when I arrived at Luxor I could hardly persuade myself that what I saw was in fact Luxor, which Denon, if I recollect aright, calls a village of 3,000 inhabitants. — East of the gate of the temple are old walls & columns of gray (or black) granite, all covered with hieroglyphics. I should suppose from the appearance of the ruins that the temple must have consisted of two principal parts, one near the great gate & the other connected with it by a passage wh. is now indicated by two rows of columns, 7 in a row, each 30 feet ^{Roughly} in circumference, & composed of 4 stones 4 feet thick, these columns are

21.

about 14 feet apart & on the top there are stones
wh. reach from the centre of one to the centre
of the next i.e. 18 or 19 feet long. Beyond these
rows of columns are walls & rows of columns
wh. I suppose to be the remains of the Great
^{southern?} Western half of the temple. I think there are
in all not less than 150 or 200 columns of diffe-
rent forms, sizes & heights, and also a great num-
ber of walls covered with hieroglyphics. - Here
without doubt were once offered Pagan sacrifices,
not to God but to devils - Ruins so stupendous
after the lapse of 3 or 4000 years, show that
the temple in the time of its glory must
have been magnificent beyond description.
But as these ruins walls are now almost
buried up in dust & rubbish, so all human
glory will soon fade & wither in the dust.
But there is a temple whose columns shall
never fall & whose glory shall never fade,
whose worship shall never cease & whose in-
habitants shall never die. O that when all
earthly temples & palaces shall be buried
in one universal ruin, my soul may be
an inhabitant of that imperishable temple.

Just at evening I walked out on the
banks of the Nile, casting my eyes around on
the temples of Luxor & Karnac & the plains of
ancient Thebes, & the surrounding mountains,
& enjoying the meditations wh. the scene was
calculated to inspire. After a while my musings
were interrupted by the approach of a young
man who addressed me in Arabic. I did not
well understand him but began to ask
him such questions as my knowledge of

the language enabled me to propose. When I asked if he was a *loft*, he answered ^{Ja na ya} yes & to convince me of it he made the sign, a decisive proof for no Musselman wd do this on any occasion whatever. He afterwards asked if I was a Priest & when I told him yes he took my hand & kissed it with great reverence, a common token of respect to ministers. -

Last evening we informed Mr. Rifaat that we would be glad to get apartments for a few days on shore. he wished for this on account of Mr. Kings illness, the cabins of our boat being small & much infested with fleas, lice & mosquitoes. This morning he spoke of a house belonging to the Marlow who might be had. We went with him to see it but the man who had the key was absent & did not return till evening. On his return Mr. Wolf & I went to look at the house. Just within the door we found some Arabs sitting on the ground at supper. They took a lamp to show us the different apartments of the house. In the same room in which they were eating supper was a *Jaakass*. Passing through this room we came to the stairs. Three or four of them were broken away so as to render it almost impossible to ascend. On reaching the top we found the floor of the rooms was made in this way. Beams of the date supported the small branches of the same & needs & these were covered with earth, so that the chamber floors had nearly the same appearance as the streets. Before the door were several large holes, the branches who supported the earth having given way. These

holes were so large that we got over them with difficulty, & on entering another chamber we found the floor so fragile & slender that it shook under our feet & we dared to walk across the room only with a cautious step. In this situation our light went out. We had some little apprehensions about our return until another light was brought to us. Each room had large windows or rather places for windows for they are entirely open. The roof was of loose bushes & had many apertures, some of wh. were large. - Such was the house wh. was offered us in Thebes & probably as good a one as we could have procured. After looking at this it did not take us long to resolve on remaining in our boat notwithstanding the vermin wh. infest it. -

L.D. March 2. 1823. In the morning I read 3 chapters in Thomaie to my servant & spoke to him about religion. - Afterwards we spent a season together - in social worship, on wh. occasion we read the account of Brainerd's conversion & some extracts from his journal. This led us to contrast this monument of Brainerd & his character with the character of Busiris, Ozymandias, Cleopatra & Cleopatra & the monuments wh. they raised to perpetuate their glory. All their cities, mausoleums, temples & pyramids seemed like children's toys compared with the crown of glory wh. Brainerd wore. They shall perish, most of them indeed have perished already, but this shall re-

main forever.

March 3 1823. Mon. Mr. Riffard had the kindness the other day to offer us his horse & jade asses to go to Larnae. This morning at 8 o'clock we set out, passed by the village of Luxor & in half an hour, going nearly N.E. we arrived at the ruins of the temple of Larnae. We spent about 4 hours in looking at its ruins. We came first to a gate on the south side & near the west end of the temple. The temple fronts about S.E. In coming up to the gate we passed between two rows of ^{sphinxes!} lions, 50 in each row. Some were almost entirely destroyed, & the heads were broken off from them all. Those that were nearest entire had each a statue of some god before it & of the same piece. We then came to the outer gate. The whole column ~~was~~ 40 feet square & as nearly as we could judge 70 high. The passage is 18 feet wide. The whole covered with hieroglyphics (except on the E & W. sides) among wh. were many warriors. From this gate we advanced between 2 rows of lions of 10 ~~in a row~~ ^{in a row} to the about 40 paces to a second gate wh. led into a Portico. In this stood about 30 columns nearly 20 feet in circumference. ~~& so~~ This true height we did not determine on account of the rubbish wh. had accumulated in the Portico. Some of them rose about 30 feet above the rubbish. Passing a third gate we entered a still smaller apartment in wh. were 3 similar columns. We then came apparently to the end of these ruins & found ourselves among the dirty mud huts wh. constitute the present

village, & are inhabited by ignorant & miserable ~~Musselmans~~ ^{Musselmans} ~~Arabs~~, all Musselmans, & the number of dogs being to all appearance nearly equal to that of human beings. - Advancing about 200 paces (say 600 feet) we came ^{to} another an immense pile of ruins. We went to the W. ^{side} end of the temple (which looks in reality to the W. W. W. Here we found another gate with rows of lions ^{sphinxes} before it, but so nearly destroyed as to render it impossible to count them. The gate itself, compared with that which we first entered is extremely simple & without hieroglyphics. After entering the gate we found ourselves in a large apartment in which were 16 rows of columns, of 9 in a row, altogether presenting a magnificent appearance. The two rows which form the passage toward the Eastern gate were higher than the rest & surmounted with capitals. A part of the stones which composed the covering of this apartment still remain supported by the columns & are about 20 ft in length. At the gate which leads out of this apartment to the East are two pairs of Obelisks, One of each pair is fallen down & broken to pieces & the other two are still erect & complete. The Eastern one is about the same size & I should think about the same height. ^{as those of Luxor & Alexandria} The Western one is 7 ft square at the base & as we ascertained from its shadow about 60 ft high. This is at present the most splendid part of the temple. A little E of these Obelisks is a gate, ~~the way~~ where the adjoining

walls are all of Syene granite. Here we left this range of ruins & went 340 paces W. to a high pile at wh. is the W. or W.E. gate. It resembles the gate at wh. we first entered & has rows of ^{sphinxes} lions before it in the same manner. Between this gate & the principal range of ruins are in several places broken walls & columns. From this gate I returned to the principal range & proceeding to the E. came to an apartment the covering of wh. is almost still remains. This covering is supported by two rows of columns, 8 in a row. In an adjoining apartment 8 of it are 12 columns. Then I came to several statues, some of wh. have a striking resemblance to mummies. Among these are 10 or 12 columns. The E. or E.E. gate resembles the W. or W.W. to wh. it corresponds. There is a regular passage from one to the other & the distance is about 520 paces (say 1560 ft.) ^{This is the extent of the temple from E. to W.} This gate has some few hieroglyphics but no statues of lions before it. From this we passed on to a second gate on the S. or S.W. side, considerably to E. of that by wh. we first entered. The walls adjoining this gate are of granite & an immense statue adjoins it. Entering we came to a second, a third & a fourth gate, at each of wh. the wall is still standing & there are also several statues. Before this gate are two rows of ^{sphinxes} lions 60 in each row but as is the case with the others, all at present without heads. At the end of

These rows of ^{sphinxes} lions are also some heaps of ruins, &
 among them a great number of statues. I counted
 about 60 statues of Leo & Virgo, all of grey granite.
 & about 20 of lions, some of wh. had heads of women,
 several also of rams of an enormous size with
 great horns. South of these ruins is a pond of
 water. There is also a pond of water in the
 S.-E. part of the area of the temple. -- The ex-
 tent of the area from the E. Gate to the W. Gate
 is about 660 paces (say 1980 ft) --

Toward Eve, walked out to look a second time at the temple of Luxor. It is about 300 paces (900 ft) long & from 50 to 100 or 150 ft wide.

Today being the first Monday of the month, in the evening we spent some time in social prayer in union with Christians in different parts of the world.

Tues. March. 4. Early in the morning we fell down the river a little way, passed to the other side, & took Jack Ames & rode to Gornou, about one hour from the river. We stopped at the house of Mr. John Athanasius, to whom we had a letter from Mr. Salt. He is a Greek & has spent several years in ^{making} excavations & searching for antiquities in Thebes for Mr. Salt. His house stands over an ancient tomb. He lived some time in the tomb & then built a house over it where he now inhabits. From him we received during the day much attention. We spent the day in showing us the antiquities of the place. We set out first to see the tombs of the Kings who are in a valley N.W. of his house. On going we passed a high mountain of broken Ealaeanous stone & sand & in an hour came to the tombs. The E. side of this mountain, called Heropolis, is full of tombs. We went first to the tomb which was opened by men in the camp Belzoni & others in the employ of Mr. Salt in 1847. We entered it by a ~~gate~~ passage 8 or 9 ft wide & about as high. We descended 28 short steps stairs, then walked 13 paces sloping, then 25 more stairs then 18 paces which brought us to the first set of chambers, ^{which consists of three apartments, one 15 ft by 18 &} the first chamber is about 30 ft. square.

29.
a 10 x 12 high, with 4 pilasters each 3 ft sq.
The others 30 ft. sq. & 10 x 12 high. - Then descending
18 stairs & 10 paces we came to a second set of
rooms, the principal one was 50 ft. by 30. Here was
where the tomb was opened was a Sarcophagus
of alabaster, wh. has been removed to England &
is now in the London Museum. Adjoining this
is a room 30 ft sq. on three sides of wh. there is a
projection wh. forms a kind of table. There are
two ^{side} anti-chambers 30 x 10 ft sq. & 7 high. All the walls
of the chambers & passages, ^{& also the pilasters.} are covered with hiero-
glyphics. In one place are Priests dressed in white
branding serpents, in another persons offering
sacrifices, in a third a company of Prisoners, in a
fourth dead bodies, &c. &c. These hieroglyphics are
in ^{alto relieve} high relief. None of the Obelisks, of the temples
& of the other tombs wh. we have seen are gener-
ally in basso relieve (cut in) I have a scarabaeus in
wh. the hieroglyphics are merely written. -

We went next to a tomb wh. is called
Memnon's. The passage is about 10 ft. wide & 12 ft
high. This passage is long & some ^{was} small open apart-
ments on its sides, but no large chambers as
in the first tomb we visited. At the end of the
passage is an apartment 14 paces by 8, in wh. is a
broken Sarcophagus of Syene Granite. -

We entered only one more of the
Tombes of the Kings. After descending 65 paces
we came to the Sarcophagus, almost entire
12 ft long 7 wide & 7 high. The passage ex-
tends 20 paces beyond the Sarcophagus. -

At Twenty six or seven of the tombes
of the Kings are now open. There were
said anciently to have been 47 in all.

Leaving the tombs we rode down the valley toward the Nile, passed around the mountain & returned to the house of Mr. Athanasius ^{in 1 1/2 hours}. We dined with him & passed the heat of the day at his house. I conversed with him some time on the subject of religion & found him an infidel. He said he had never read the Bible & intimated that he did not wish to read it. I offered him a Test. He seemed quite disinclined to receive it, but after a long conversation he said he wd find time to read it. - He showed us several mummies, vases, small idols, coins, rings, & other antiquities.

In the afternoon we went first to the temple of Memnon, E. of his house. The wall of the E. end with a gate way is standing 75 paces long & 50 or 60 ft. high. ^{but falling} The length of the temple as ^{it} appears from its ruins is about 160 paces. I counted 47 columns still standing, but the most interesting object to be seen at this temple is the statue of Memnon, now fallen & broken into several pieces. The body below the arms measures 12 ft through from side to side & the arm is 4 ft in diameter. It is of Syene granite.

We went next to the Temple of Isis, which is W. of that of Memnon. It is much smaller than the other temples which we have seen, but has some very fine apartments. Continuing our course around a ^{small} mountain which stands before this temple & turning toward the Nile we came ^{to Medinet Abu (see next page) & thence} to the two colossal statues of Memnon. One of Both are of the same size, & look toward the East. They ~~whole~~ are not far from the temple of Memnon. The height

including the pedestal are were told is about 70 ft. I stood on the pedestal of one & measured 12 ft. on the leg & still wanted considerable of reaching the knee. These colossal Statues are in a sitting posture, a little distance from each other. One is almost perfect & of one stone. The other was no doubt at first like it but the upper part of it was broken to pieces, as it is said by lambyses, & it was repaired by one of the Ptolemies, so that the upper part of it is now ^{built up} of ~~various~~ several stones & of a different kind from the original stone. On the legs & feet are Gr. & Lat. inscriptions wh. our guide told us, import to have been inscribed by persons who came at sun-rise to worship & heard an echo issue from the colossus. Robins quotes Strabo as saying that there was at Thebes a statue of Memnon wh. uttered an articulate sound when the beams of the rising sun first shone upon it in the morning. Vol. I. p. 127. — It seems however that Strabo doubted whether the sound really came from the Statue.

From these Statues we returned to our boat at Luxor. — Medinat Aken contains the ruins of a large magnificent temple. but I observed nothing peculiarly interesting. There are no inhabitants at present but ~~the~~ extensive ruins of brick walls & houses, wh. were probably the work of the Greeks, or perhaps of the Ptolemies. At Gourni are a considerable number of inhabitants, most of whom live in the grottoes of Necropolis. There are

a few mud huts among the tombs along the side & at the foot of the mountain. There are no Xns among them.

While Mr. King & I were making this excursion Mr. Wolf went to two villages to see the chiefs & supply them with the scriptures. Both the villages are W. of the Nile but some way south of Gornou. He went first to At Baarat, 2 hours from Luxor, where he found 3 Xn families. Two hours from At Baarat he came to Armend. There Mallem Maghous bought 3 Testaments. The whole number of Xns at Armend is 60 souls. In the course of the day Mr. W gave 3 copies of Genesis to Mussulmans.

Wed. March. 5. 1923. During our stay at Thebes we have sold 11 books, viz 7 Arab. Text. 1 Do. Fr. & 1 Do. Ital. 1 Florid Manuel & 1 Gen. for 47 piastres & we have given away 13, viz. 1 Gr. Text. 1 Arab. Do. & 11 Genesis. — Between 9 & 10 we took our leave of these immense & magnificent ruins, & set our faces again toward Cairo, highly gratified to have seen through but hastily & imperfectly, these interesting objects, but still more highly gratified to have been permitted to supply so many nominal Xns with the invaluable word of God. — About 5 P.M. we passed Hegadeh.

Thurs. March 6. About 9 A.M. we arrived at Kenah (قنا) Mr. Wolf & I took some books & went into the town & enquired for Mallum Boulus (Paul) who is mentioned in Mr. Jowett's Journal. When we reached his house we learned that he was with the Mussulim. A man was sent to inform him of our arrival & he immediately came to see us. We showed him the Patriarch's letter & then our books. He looked at the books, kissed them, & purchased several, & assisted us in seeking to others. He says there are 1500 houses in Kenah of wh 150 are Coptic. There is no church or Priest in Kenah but the Copts go to church at Goss 3 or 4 hours off where are also many Copts. Isaac a learned Mallum came in & afterwards accompanied us to our boat. He says Mallum means a writer of the Government. He knows Arabic, Turkish, & Coptic. Another Mallum came in while we were with a Professor, Doctor, Tutor, Schoolmaster

Mallam Boulus, who teaches a school of 30 children. To him we gave 5 copies of Genesis to be given as premiums to such of his pupils as make most rapid progress in their learning. Within ^{hours} 4 after we arrived at the village we sold 17 Arab. Text for 97 pias &

14 Gen. for 17 in all 31 for 114 & Tracts for 2. We have reason to speak very highly of the attentions we received from Mallam Boulus & of the part he acted in regard to the sale of books, & it gave us the highest pleasure to find such a desire to possess the scriptures. May God bless the copies we have distributed here & elsewhere. - The Mussetman pilgrims in going to & returning from Mecca pass through Kenah & thence to Losseis. I have no where seen so many women unveiled or so bold & shameless as here. I judge the place to be a perfect brothel.

About 1 P.M. we left Kenah & in about an hour arrived opposite the ruins of Tentyra. We rode out to look at them on Jack asses in half an hour, & spent about an hour in looking at them. The temple is in a better state of preservation than any I have seen. We entered it at the N. gate. The first apartment is 40 paces by 20. In it are 18 columns 23 in. cir. The second apartment is smaller & nearly full of rubbish, 17 paces by 14 with 6 columns. The third & fourth apartments 15 paces by 5 & without columns. The fifth apartment 13 paces by 6, very dark - with a well in it. From the fourth apartment we entered a private passage in the wall & after various windings & turnings came out at the top of the temple, wh. is nearly covered with the broken walls of brick houses wh. have been erected on the temple, of a much more recent origin no doubt than the temple itself. ~~The~~ I took the dimensions of the temple & on the top of it & found it about 90 paces long & ~~apart~~ ^{wide} of 45 wide. This temple like the ~~others~~ ^{we have} seems is built of soft ~~same~~ ^{some} stone, wh. is not the stone of the mountains in this part of the country. Immense indeed must have been the labor of preparing, transporting & placing these stones. All parts of the temple are covered with hieroglyphics in basso relievo. On the top the Arabs showed us the place from wh. they said the French had taken away a large stone. I presume it to have been the Zodiac wh. has existed 20

Dishne

much interest among the learned. About 100 paces N. of the gate: at wh. we entered is a gate & still farther N. of it some ruins with several columns. W. of this gate is also an Edifice with 3 apartments, in a good state of preservation. Along going E. from the temple we passed another gate & some way further on another wh. faced N. & S. & had probably no connection with the temple. The other two may possibly have belonged to the wings of the temple but I think more probably to some palace or smaller temple. There are now no inhabitants at the place, but an abundance of brick walls & houses in ruins. - The village of Dendera is near the Nile a little below where our boat stopped. - We returned to our boat at 5 & sailed floated down the Nile, carried along by the current till late in the evening when we stopped for the night. -

Friday March 8. 1823. The wind very strong against us so as almost completely to counteract the current. Made very little progress. Toward evening arrived at Dishne a small village on the E. Took some books & went into town. The Copts one Copt told us there are 40 another said 30 Coptic houses, & no Church or Priest. The Musselmans are probably about as numerous as the Xns. We saw a considerable number of Copts, but only 3 could read. There three all purchased books. Left Dishne about sunset. & kept up most of the night. -

Sat. March 8. 1823. A little before 10. we arrived at Al Gass, a considerable village on the E. We stopped with books, found a ~~lept~~ who told us there are in the village a Koumou & two other Priests, a School Master who has 70 or 80 scholars, one church, 80 leptic houses & 100 Mussulman. We went to the house of the Koumou & waited half an hour for him in a little room dirtier than almost any one I have seen. We then learned that he was busy & could not see us short of another hour. We could not wait, left some books for him & departed. We enquired for the other Priests but they were out of town. In returning to our boat we met a Priest from Naon or Naon who bought a Tert. & a Gen. at a very small price. He tells us there are only 6 leptic houses at Naon. — A little inland from Al Gass is a Mussulman village called Debbi.

Left Gass at 11. A.M. — At 12½ passed Naon on the W. A little below Naon we moored, the wind being contrary & very violent. Here a Priest from Al Gass came on board & bought a Tert. & Gen. A little before three a little below us a ^{large} boat was moored wh. had a large of ^{negro} slaves on board, carrying them down to Cairo, a sight wh. did not fail to excite most painful emotions in our hearts.

A little before 3 we left our boat with some books & went to Bageura a considerable village some way from the Nile. We were an hour

Bageoura

on a half in reaching the village. We found several Priests & Mallemes & a number of people near the church. We sold 2 Test. 6 Gen. & some tracts. At Bageoura are several learned Mallemes, a Houmme & 5 Priests, one church & a nunnery connected with it in wh. are 2 or 3 Nuns. A Musselman with whom Jeonvenet told me there 200 houses, half Musselman & half Loptic. We had not the pleasure of finding among the Loptis at Bageoura, Naon, al Gassr, or Dishne so much zeal to obtain the word of God as at Akemim & Kevah, we have however disposed of a few copies in each place. May they be the means of exciting a thirst for the water of life wh. some future Missionary may be the happy instrument of satisfying. From Bageoura we saw the village of Tashirout, one hour off, but want of time prevented us from going thither. We returned from B. on Jancares & reached the Nile in $3\frac{1}{4}$ an hour, considerably below where we left our vessel. We were gone on this excursion four hours. - While we were gone our servant sold 2 Test. & 1 Gen. to two Priests from Naon. -

L.I. March 9. 1823. There being no wind our boat floated nearly all the night. In the forenoon it was calm & we proceeded rapidly. In the afternoon the wind was contrary & strong & we made very little progress. I read Acts 18. to Antonio & we had social worship & read from Ps. xlv. A more pleasant Sabbath than we have usually had on the Nile.

Mon. March 10. Having floated nearly all night we awoke in sight of the high Minarets of Girgeh. As we approached the town we

Gizze

counted 9 minarets. Arrived at 9½ & went to
 call on the Bishop. He was asleep. The Koumms
 received us & told us he had heard of us at Akmin
 & had been expecting us. A Copt whom we
 found in the street conducted us to the
 Bishop's house through a narrow passage &
 after entering the house we found a dark
 avenue, ascended & then descended a ^{flight} of
 stairs completely in the dark & were then
 brought to the rooms of the Koumms. They
 were entirely without furniture except a
 mat of reeds, but neater than the rooms in
 wh. we have usually been received by the
~~judicious~~ Coptic Clergy. After waiting a while
 the Bishop ^{awoke} & we were invited into his
 presence. He was on the roof of the house
^{reclining} sitting on the bed upon wh. he had been
 sleeping. He was in feeble health, as might
 be expected from his age, wh. is 90 years.
 For 31 years he has been Bishop of this diocese.
 he had but 3 Arab. Text. remaining. We gave
 one to the Bishop, & sold the others immedi-
 ately, one of them to the Koumms. We sold
 also 17 Gen. & several tracts. The Koumms told us
 that Gizze has its name from Mar
 Gizeg, & contains 300 or 320 Coptic houses. Be-
 sides the Bishop & Koumms there are 5
 Priests with 3 churches. The whole number
 of Bishoprics is 12. - 2 E. of the Nile & 10 W. of
 it. - Esneh, Negadeh (vacant) Gizze, Faioum,
 Abuteg (vacant) Siout, Manselout (vacant)
 Minie &c. The whole number of Coptic
 Priests in Egypt 230 or 240. There are only

3014 convents of Monks, one nunnery at Cairo & one at Bagdad. The reason he assigned why the number of Bishops is so small was the poverty & tribulation with the Xrs are now in. —

About noon we left Girgeh. The Rais soon came to us and said that a month being now past since we left Cairo & the time expired for which we had paid in advance for the boat he wished for pay for half a month to come. He told him ^{with the Proprietor of the boat} that the agreement we made at Cairo, was that we should pay no more money for the boat until our return. He said dispute this & said it was always customary to pay in advance, that the men now demand their pay, which is 20 piastres (\$1.60) per month besides their food & that he needs money to purchase food for the crew. We finally offered him 100 piastres, but he refused it & insisted on 150 half a month's pay. As we did not expect to have the boat half a month longer we of course refused to give him this sum. On leaving this the men rowed the boat ashore & 4 of the oar's men left it immediately, only the Rais, the helmsman & the one oar's man remaining in it. This they did no doubt with the design of making us feel that we could not do without them & thus bringing us to their terms. We immediately pushed the boat off from the shore & insisted on proceeding with the current to Cairo. The Rais & Pilot insisted that it was impossible without more men. After waiting about an hour he appeared to accept

the 100 piastres wh. we then refused to give him. He wished to go to a village to procure other men but we refused to let him ashore. After nearly another hour we told him that we wd then leave it for him to do as he pleased, but wd not pay for the boat for that day, but if for three days they behaved well & made good progress we wd then give him the 100 pias. To this he assented & going on shore he soon returned with the four men who had left in dissatisfaction. In the evening the Rais came to us & told us he was in great trouble. The men demanded money. He also needed money to get bread the next day at Minshieh where he wished to stop 5 or 6 hours to make it as this was much cheaper than to buy. We told him we wd not wait but wd instead give him one piastre a day to buy bread for the men. To this he assented on condition of stopping one hour to buy things at Minshieh & of receiving 50 pias. of the boat money, wh. we accordingly paid him.

In the ~~the~~ toward evening as we were walking on shore we met a man belonging to a boat wh. was in sight who told us that there was a letter for us on board the vessel. It proved to be a letter from Mr. Consul Salt, & related to our manner of prosecuting our labors in Egypt. While we were in Prosetta, we called on the Musselins who received us very courteously & we afterwards sent to him copies of our books. These however he declined receiving, saying they were not for Mussulmans. The next day while Mr. King & I were gone to the mouth of

Mr. Salt's Letter.

the river a learned Mussulman Doctor called at our lodgings with Mr. Wolf had a familiar conversation on religious subjects. Soon after our arrival at Cairo Mr. Salt received information that soon after our departure the Musselins sent orders to have all the books that we had distributed brought in to Cairo. (We have not yet learned with certainty whether this order extended to the books distributed among Christians or only those who had been given to Mussulmans who were only 3 or 4 tracts & Genesis.) At Cairo we also distributed a few books among Musselins. But heard of no disturbance in consequence. Just before we sailed from Cairo for Upper Egypt Mr. Lee read to us a letter which he had received from his Dragoman Giuseppe at Alexandria, giving information that Mr. Lenzi, the Consular Agent for Prosetta who is now at Alexandria & in whose house we lodged at A. had received a letter from his Dragoman stating that our visit, distribution of books & preaching in Arabia had produced a great tumult among the Musselins.

The following is a copy of Mr. Salt's Letter.

"Cairo, February 9. 1823.

"Gentlemen,

The Pasha has this morning sent to me to say that several complaints have come to him respecting your distributing books on religion to the Mussulmans as also a complaint from the Governor of Prosetta respecting one of you, among other matters, disputing on points of doctrine with a Turkish Priest. He has therefore begged me to request you to desist from such proceedings, as in the

the present state of affairs in the Turkish Empire he is afraid some unpleasant consequences might ensue. I have thought it right to give you immediate notice of this to put you on your guard & have to hope that you will be extremely cautious in Upper Egypt in confining your views entirely to the Christians and that with all due discretion, as, otherwise, I have to fear, under consideration of the present disturbed state of the minds of the people, that however unwilling the Pasha might be to meddle with you, you may get into difficulties from which it may not be easy to extricate you.

Believe me Gentlemen
 To Messrs King, Fisk with great truth
 & Mr. Wolf Missionaries your obedient humble servant
 in Upper Egypt. " (signed) Henry Salt "

This letter implies that there is no impediment whatever on the part of the Mussulmans to the distribution of the scriptures except among Mussulmans, & that the need of caution at the present moment arises in part at least from the present disturbed state of affairs in Turkey. This serves to confirm me in the opinion I have for some time entertained that it is the our duty made plain by the dispensations of Providence, to labor principally & almost exclusively for the present among Xns & Jews. There is a wide & promising door open before us & it seems improper to cause it to be shut against us.

by attempting to force open a door wh. Providence seems to have shut against us. Still however opportunities may occasionally occur of giving the ^{to Mussulmans} ~~the~~ speaking to them about religion. Howd then we meet a Musselman who has travelled in Europe - or who reads European books, or who is liberal & tolerant in his ideas; with such ^{persons} & without our teachers & with persons with whom we become acquainted we may speak of Christ & give the Gospel. Mussulmans also come sometimes to purchase st. of their own accord. - By enlightening & reforming the Ans of Turkey we are removing the stumbling blocks & preparing the way - & raising up agents to bear a part, when the way shall be prepared, in convincing the followers of the false Prophet of their errors & of the truth. As Christ commanded his followers when persecuted in one city to flee to another, so it seems to me that He now says to us by his Providence - If one door is closed against you, enter at another. I hope & pray that God may give me grace to meet all dangers in paths of duty & if called on to do so, to lay down my life for Christ's sake, still I wish not to run before I am sent - not to resist the calls of Providence - & it will grieve me to the heart to be the instrument by any imprudence of mine of causing the door to be shut against future Missionaries. I am teaching the way in wh. I now walk for I lift my soul to thee.

Tues. March 11. 1823. At 6. H. M. we stopped at Minshiel. after two hours instead of one the men, except the Rais & Pilot, came on board & we put off. Without any wind we floated rapidly along. A little afterwards we passed Akmin, opposite the town the Rais & Pilot came on board.

Wed. March 12. 1823. A strong contrary wind. At 10 $\frac{1}{2}$ we arrived at a place where the mountains on the E. come to the river's bank. Here we landed to look at a grotto. We ascended for 20 minutes up a steep mountain to the grotto. Before its entrance are broken walls of unburnt bricks, the remains apparently of a house. The grotto is cut in the solid rock. That it is the work of art & not of nature is manifest from the marks of the chisel wh. are everywhere seen. There are two doors, each 18 or 20 ft high, one 15 ft wide the other ^{also two windows.} 15. The grotto itself is 33 ft ~~to~~ 33 paces long & 25 ^{deep} ~~wide~~. There are two large columns in the room before the two doors. On ~~the~~ one before the smaller door were 6 men in the same costume & appearance wh. we usually see among the hieroglyphics, & under them an inscription of 11 lines, 4 ft. long. This inscription seemed to me to be in Arabic but I did not determine with certainty, & we had not time to take a fac-simile. There is a hieroglyphical man on each side the door before this pillar. The mountain above the grotto is a solid rock about 100 ft high, very nearly perpendicular. There are some other grottoes near but appa-

mently of less consequence. We did not examine them. - The mountain faces nearly E.W. -

I have all along looked at these grottoes as habitations of the Christian Hermits, but I know not how to account for there being hieroglyphics in them. Surely the hermits never inscribed such characters on their apartments. Possibly this grotto was first prepared for the performance of ancient Pagan rites, & afterwards used as a retreat by the who fled from persecution or who tried to seclude themselves from the temptations of the world. They wandered in deserts, & in mountains in dens & caves of the earth. Feb. 11.

Sitting down in one of the windows we cast our eyes over one of the most enchanting scenes in nature. From an elevation of 200 ft we beheld the Nile meandering through the plains that are enriched & fertilized by its waters, while these plains presented to the view a variety & a richness of vegetation seldom seen. Herds were grazing in all directions, many little villages surrounded by groves of palm trees increased the variety & beauty of the scene. While on the opposite side rose the barren hills which skirt the Lybian desert. It wd have been a delightful scene for a landscape painter. It wd have been a romantic spot for a poet. And methought a hermit in this cell, ^{if truly pious} might contemplate the works of God with no ordinary degree of tranquillity & peace. -

In the afternoon Mr. Wolf & I went to Tahita, a considerable village half an hour's walk west of the river. We called first at the Catholic convent where we found Padre Francesco, ~~a~~ from Rome a Missionary of the Propaganda who has been here 8 years. He received very kindly & took care to tell us that he is not one of the superstitious Priests. We gave offered him an Italian Bible & some tracts which he accepted with a thousand thanks & gave us in return one of his ^{best} sermons in Arabic. He has under his care about 500 Catholics both in & around Tahita. He told us that his convent was built 50 years ago & that ^{it is now} the 500 years since the Copts of this country were converted to the Church of Rome. There are 4 Catholic establishments in Upper Egypt viz. at Tahita, Akmin, Gishgeh & Farshout. - There have been others at Hegadich &c. but they are now destroyed. For a long time the Missionaries here have received nothing from the Propaganda. Padre Francesco said there was no great difference between the Catholics & English in doctrine, & ~~points of~~ ^{discipline} ceremonies & matters of ~~religion~~ are not very important. He hopes therefore that one day there may be a re-union. I expressed my hope that the different denominations of Christians would renounce each its respective errors & so all unite on the ground of primitive Christianity. To this he assented, & expressed great pleasure in having made our acquaintance.

same. After a little more conversation we went to see the Copts. We found two Priests & learned that there is a ~~thim~~ in the village & about 100 Coptic houses, & 3 schools for boys. I cannot learn that girls ever are ever sent to school among the Copts. To the Copts we sold 10 copies of Genesis & 2 tracts (the only we had remaining.) We have now only 6 copies of Genesis left. —

Padre Francesco told us that the ^{Italian} ~~Doct~~ Physician of Ahmed Pasha of Siout has just received a letter from Cairo informing him that the Turks at Constantinople have massacred all the Europeans residing there, not excepting even the Ambassadors & Consuls. This seems too much like a vague report to gain our entire confidence. It has however furnished us with matter for serious ^{reflecting} meditations, conversation & prayer.

Thurs. March. 13. 1823. Noted many grottoes in the mountains on the East. — Passed Goodfi about noon. — At 5 P.M. arrived at Abutig & called on the Roumis. — Received 16½ piastres for books wh. we left here on our way up. — They told us there is a school here for boys. We enquired if there was one for boys girls. They said, No. We then asked if any of the women know how to read. As if surprised at the question they said No. "Is there not one who can read?" One of them replied, "No not half of one."

Fri. March. 14. 1823. A little before eight we moved ^{from} ~~of~~ Siout, the capital of Upper Egypt & the residence of Ahmed Pasha. We walked to the tower wh. is a half hour's (See page 9.) —

hours' walk from the river. I called on the Italian Physician of the Pashas who told me that he had received such a letter from the Cairo as Padre Francesco spoke of, & that the reported massacre was believed at Cairo & also that the Turks here have heard of it & believe it. He told me however that it has produced no disturbance in Egypt & that we need fear nothing in pursuing our journey to Cairo. It remains to ascertain then what course Providence shall point out for us. —

I soon joined my Brethren at the Bishops, where we had the pleasure to learn that the 50 Test. we left here were all sold & the Priests who took them paid us 200 piastres for them. We sold also 5 Gen. (all we had remaining) one copy of Grotius & one Coptic Test. We have now disposed of all the Arabic books etc we took from Cairo with us. The Bishop Michael is about 55 years old & has been Bishop about 8 years. There are 12 Priests here & one church. There are schools for boys but girls are never taught to read. A Priest gave us his opinion that there are 3 or 400 Coptic houses, & 5000 Musselmans. We enquired whether the Catholics in Upper Egypt make any proselytes at present from among the Copts. He said none at all. We asked by what means so many were made Catholics formerly. He replied that the Catholic Missionaries came here

& began by telling the individuals that the *lopts* were all nothing, & by giving money freely to such as would become Catholics. In this way they made many proselytes. — This Priest told us that the *lopts* believe in purgatory & pray for the dead. He also told us that in the churches they read their prayers & the scriptures first in *loptic* & then in Arabic. He said if some part of the scriptures were printed in *loptic* & Arabic they wd be very acceptable. — One man offered 4 piars for a Psalter — another enquired if we wd not come again with books, & another said more Gests. were wanted. We have reason to speak in very high terms of the Bishop & Priests of Siout especially on account of the part they have taken in the distribution of the scriptures. — We returned to our boat in 1½ hour & were obliged to ^{wait} 4 hours longer before our *hais* & the men returned from the village town whither they were gone to buy food. — A little after 1 P.M. we left Siout & floated along without any wind.

Sat. March. 15. 1823. After floating nearly all night we arrived at Manselout a little before 10.

(See p. 9.) After our men had procured provisions we set off at 11. & soon after had a very light wind in our favor & put up the sail. We have before had it up only about half an hour since we left *Ribes*. — The wind was very light & did not continue long. — In the afternoon Ali one of our men left us at Siout to visit his friends in a village near. At Manselout Hassan

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left us for the same purpose. A little after noon first Dervish & then the Rais & Hadji Naman went to find Naman, leaving the boat moored with only the Pilot & Mohammed in it. He waited a while & then I loosed the boat from its moorings & set it afloat. The Pilot & Mohammed readily took charge of it & we floated on rapidly. —

L. D. March 16. 1823. About 10 we moved off Bradamun, & while I read & prayed in Gr. with the servant Messrs. King & Wolf called on the ^{intendant} Superior of the Manufactory, who is an Italian. They gave him 3 Test. & 20 tracts which he received very well. From him they heard a confirmation of the Report of a general Massacre at Constantinople, with the additional circumstance that the Gr. Patriarch was hanged. The Lord will overturn, overturn, & overturn till he whose right it is take the kingdoms. —

Here the Rais & two of the men overtook us, much fatigued with walking 20 fars. About noon we set off. About dark the wind rose & for four hours blew a hurricane from the North. We were meantime safely moored under a high bank.

Mon. March 17. 1823. A wind North by W so that our progress was very small all day, lay by again at night.

Tues. March 18. 1823. Visited the grottoes on the East of the Nile, a little above Minie. We went to 18 or 20 that were near together. The first we entered was 40 ft sq. with 4 columns inside & 2 more before the door. In the inner wall fronting the door is a niche in which is one large statue with a small one each

side of it. The walls are covered with hieroglyphics. — Three or four other grottoes were as large as this & three of the largest communicated with each other by doors. In some were quadruple columns. — All the others that we saw were small, some in an unfinished state. —

Wed. March. 19. Contrary wind. A little before noon we arrived at Minie & remained there on account of the wind till evening. The wind having abated we floated a considerable part of the night.

Thurs. March. 20. About 9 we passed the convent of ~~Maxian~~ Minian (Mary) situated at the top of rocks apparently inaccessible on the East bank of the Nile. As we passed we saw a man swimming from the rocky shore toward our boat. He was from the convent & came to ask alms. He told us there are 10 monks in the convent. One of them was in sight on the top of the rocks near the convent. We gave him a piastre & watched him in order to see how he ascended to the convent, but the boat was moving so fast that we lost sight of him as soon as he reached the shore. It is impossible to discover any passage nor is it easy to conceive how they ascend unless it be by the fissures in the rocks or by a kind of well cut in the solid rock. —

The wind being very mild we make considerable progress. — In the evening ~~Wed. March. 21.~~ ~~At~~ passed a village on the East called Sherouine where our Rais says

are many lepts. In the evening our men told us that the Murrubmans have both convents & Hunneries, & that in the Faioum a country province in the West of Egypt there is a Hunnery in wh. are 40 Hunns. —

About 11 the wind began to blow a tremendous gale from the North. We moored but not in a very good place & our boat being old & not very strong we passed rather an unquiet night. The wind continued till near morning.

Fri. March. 21. About day the wind abated & we got our men to start. The boat floated along till about 9, when a gentle breeze sprang up from the South & we put up our sail. The current & the wind together bore us along rapidly.

At 3 P.M. arrived at Benisonef the wind blowing strong in our favor. —

At 4½ P.M. left Benisonef. — Counted 4 minarets in the village. At the North End is a large quadrangular building in wh. some hundred soldiers are now quartered. A little way from the village were also a considerable number of soldiers tents.

An hour from Benisonef inland is Boush where the lepts have a school of some note. For ~~the~~ a little while the wind blew strong & wafted us along rapidly. At midnight we were 20 miles from Benisonef, ⅓ of the way to Cairo. Continued our course all night.

Sat. March 22. A little ^{at} before noon we stopped opposite Saccara - At 2 1/2 we sent an Arab with a letter to Mr. Salt to enquire about the state of Cairo. The wind continued violent & contrary. We passed to the west side & remained till night walking about the plain in sight of the Pyramids of Saccara. —

S.D. March 23. About 2 1/2 I was awaked by the noise of the men getting the boat under way. At 8 we came in sight of Cairo & at nine having received no answer from Mr. Salt we sent one of our men with another letter & are now waiting his return. The complaints that have been presented to the Pasha concerning us & the reports of a general massacre of the Franks at Constantinople fill our minds with anxiety. We are now waiting in momentary expectation of information whi may either set our minds at rest on the subject, or render it necessary for the present to relinquish our plan of going to Jerusalem, or perhaps even show that we are here in personal danger. My mind is calm & I feel, thanks be to Him who gives all right feelings, I feel an entire & consoling confidence that all will be overruled for the glory of Christ & the advancement of his cause. The derangement of my plans seems of but little consequence if the purposes of grace are accomplished. Even the loss of my life is a small matter so long as the Kingdom of Christ lives & flourishes. My prayer is that my Saviour may never forsake me & that I may never dishonour Him. —

While waiting the return of our Messengers we read Mr. Martyn's Memoirs & united in prayer.

At 3 P.M. our second Messenger returned with a letter from Mr. Salt stating that all is quiet in Cairo & there is no Plague. This information in some measure relieves us of our anxiety. We have still to learn whether the Report from Constantinople be true & whether war has commenced or is likely to commence between Turkey & the other Powers.

About 7 we arrived at Mr. Lee's house at Lumb Dobas between Old Cairo & Bulac, & had the pleasure to find Mr. L. & family still there. From him we learned that the Report from Constantinople was for a time believed here but is now considered a false Report. — Mr. Lee also read to us a part of a letter from Signor Lenzi the Vice Consul of Rosetta, now at Alexandria, in which he states that he has written to Khaleel ^{Mumtaz} Effendi, in our favor &c. &c. Mr. L. says one Report is that the books are collected & burnt, and that the Turks said if they find the men who distributed them, they should be burnt too. Another Report is that they were sent to the Pasha at Cairo. It is impossible to ascertain the truth with certainty.

At Mr. Lee's I found several letters, one from Mr. Temple informing me that Bro. Bird & Goodell were to sail from N. York in Dec. They are now I trust in Malta. The name of our Redeemer be praised for an accession to our number. —

Muslims neglect prayer. 56.

It is often said in Christian countries that ~~Greeks~~ ^{Greeks} and Mussulmans are very exact in performing their devotions. This may be true of some of them, but I have now travelled on the Nile altogether about 60 days with four different crews consisting of from 7 to 11 persons each, all Mussulmans. Now their religion requires them to pray, i.e. to go through the prostrations, & forms & repeat the words of their appointed prayers five times a day. Yet during the whole time I have been on the Nile though constantly with the men, I have ^{never} seen more than 4 or 5 out about 35 pray at all & those only once or twice each. When I travelled in Arabia Minor several days with a Janizary I never saw him perform his devotions at all. I strongly suspect that the great body of the Mussulmans are very negligent of what their religion commands in this as well as many other respects.

Out of the four crews that I have been with not a man knows how to read, not even either of the captains. Mr. Wolf has been with two other crews & tells me it is the same thing with them. Of the laboring classes I have reason to believe there are very few if any in Egypt who know how to read.

In Egypt we have no water to drink but that of the Nile. The common people drink it as they find it in the river, but it is muddy. In going up the Nile we purchased a large earthen jar for the water to settle in, but on trial found it leaked. A second

a third & a fourth leaked. We then hit on the expedient of filtering the water through one of the jars. In this way we had the water very nice & pure. After 20 or 30 days I examined the jar & found a considerable quantity of rich mud settled at the bottom of it. This I suppose is what enriches the land of Egypt when the Nile abates after an inundation.

In our journey to Thebes we were absent from Cairo 46 days & the expenses amounted altogether to about \$30, each. We sold in Arabic 211 Test. 127 copies of Genesis, & 7 Psalters & gave away 10 Test. 45. Gen. & 1 Psalter & in other languages we sold 4 for & gave away 5. We also distributed 250 Tracts of wh. we sold to the amount of 24, ^{pias} 20 paras. We received in all for books 1151, 20 of which 1100, ^{pias} belongs to the Malta B. Soc. & 51, 20 to Mr. Jewell. —

Our labors in Egypt are now in all probability nearly finished at least for the present. Still I have had two months time more in Egypt I should have been glad to visit Damiatta at the mouth of the Eastern branch of the Nile, — the Coptic convents near the Lakes of Watron 3 or 4 days journey W. or W.W. of Cairo, — Mar Antonius a celebrated Coptic convent 3 days journey East of Cairo, the place where the Israelites crossed the Red Sea not far from it & ^{Egypt} one day's journey above Thebes. — Had I time I should also wish to go now to Suez, Is., & Mount Sinai. Still we require, I suppose, another month. —

Copy of a letter from Mr. Lutzger, a German Merchant whom we knew in Alexandria to Mr. Wolf, translated from the German. —

"Alexandria Feb. 4, 1823.

"To Mr. Joseph Wolf, Cairo,

Very dear Friend,

I hope that you are already safely arrived at Cairo, & that you with your fellow travellers Messieurs Fisk & King are well. On your departure from here I supposed that I should soon be able to follow you, to undertake in your agreeable company the journey to Mount Sinai but my affairs in the Austrian Consulate are not yet quite finished on which account I am very sorry, so much the more as I always desired to visit that remarkable spot, before leaving Egypt forever!

After your departure the public opinion was expressed universally in your favor. Both your sermons on Sunday, as well that on board the Danish vessel as that in the house of the Danish Consul very much edified all your hearers, & many of them have expressed the wish that you might soon return to Alexandria.

I have heard in several places that several of the bibles you distributed here among the idolatrous, have been taken by the Catholic Priests of this place, but I cannot yet be said with certainty whether those gentlemen have burnt them, it is however generally believed, & we may

suppose it with much probability, that they have
 burnt them for many many excommunications
 have been pronounced against those who are in
 possession of the Bibles. But nobody minds such a false
 & such buffoonery. The Pater Superior of the Catholic
 convent displayed his inquisitorial rage in the
 most disgraceful manner, the Sunday before
 your departure - I was not among the hearers,
 but several of my friends, especially a most res-
 pectable Spaniard, who is residing here, confided
 in it. His speech showed the horrible ignorance
 of that Egyptian Priest, & I really believe that
 it was not so dark in the times of Pharaoh
 as now among the Popish idolators. The above-
 mentioned respectable Spaniard gave me the
 contents of the sermon. That Popish Priest
 praised the Catholic Church as that Church
 in wh. salvation exclusively can be obtained
 & for a proof, he mentioned among many other
 subjects the following fact, wh. said happened
 among the Catholics in Hungary & was as
 follows: "A malefactor in Hungary was put in
 prison & condemned to death - he refused to be
 converted by any means whatever. Several Priests
 were ordered to call in the prison on that obstinate
 sinner, but all their pains were unfruitful & vain
 but a Franciscan Friar appeared at one & gave him
 word to convert the malefactor, who still persevered
 in blaspheming the Godhead & religion. The Francis-
 can Friar began now to curse & blaspheme every
 thing, till he arrived at the Virgin Mary. "Stop"
 (exclaimed the malefactor) "O nother!" The Friar
 was satisfied with that exclamation & con-
 gratulated himself on having accomplished
 such a great work of conversion!"
 in the holy temple of the Lord such abominable
 blasphemy? You may conclude by this single
 fact what a miserable condition the Church
 here is in. I dare to say that such abominable
 nonsense is not heard in the public
 houses in Europe. — Such fellows ought
 to be whipped & turned out of the temple of
 God. I have already distributed the
 greatest part of the tracts you gave me & all to
 whom I gave them were very much contented
 & expressed their gratitude. I & my dear friend
 continue to promote the word of God
 in the time of your pilgrimage. You shall receive
 your reward for it from the God of Israel. The
 good cause must finally gain the victory. The
 dangers you may perhaps undergo, the apo-

Cairo.

Mon. March. 24. Took lodgings at the Locanda of Signor Monnier where we were before. -
 Wed. March. 26. We went to attend a Jewish wedding at the house of Signor Solomon del Mare. The Bride was his Daughter. The gentlemen assembled in a large apartment, in reality the court, but used now as a parlor. The ladies were in an Upper chamber or rather a gallery, used as a chamber. - Six Rabbis were present on the occasion. They went through with some prayers in the rapid indistinct manner which, so far as I know is common to all religious services in the East. This was of course in Hebrew. The nuptial torch was then lighted. It ~~was~~ was a large wax candle, dividing itself into 9 branches, all of which were burning. This was carried up to the chamber of galleries of the ladies, where the Bride was, the ~~to~~ Bridegroom being all the time among the gentlemen below. The Bride was then conducted down stairs, completely veiled, & led by two or three women. The Bridegroom took his place by her side & the marriage ceremony was performed. After ~~that~~ One of the Rabbis took a ring & put it on the finger of the gentleman & then of the lady & then gave it to the gentleman & he put it on the finger of the ~~the~~ ^{his} Bride where it remained. ~~This was accompanied by prayers~~
 A large lambs hair shawl or blanket was then thrown ^{over} the heads of the couple. And the Rabbi twice gave them wine to drink. All these ceremonies were accompanied

the of the Lord his to combat against every trials. glorious will the great victory! have with, continue rejoicing & give me truly new

by prayers & benedictions from the Chabbis. While they were saying the prayers some of the company attended to them with great appearance of devotion but the greater part were talking & laughing & walking about the room. When the ceremony was finished the nuptial torch was extinguished & immediately lighted again & the Bride was reconducted to her chamber with the sound of tymbals & other instruments of Music.

This evening the Jews keep the Passover & we tried but tried in vain to get an opportunity ^{perhaps} of eat it with some family. We might ~~no doubt~~ have succeeded had we thought of it a little sooner.

At seven o'clock we went to call on Ismael Gibraltar, the Admiral of the Pasha's Fleet. - He received us very politely. & we conversed in Fr. & Ital. Osman Hourmudin was present, & two or three men of learning one famous for his knowledge of Persian &c. A Fr. Dr. Chapau was in the company whose beard was I think 3 ft long. I never saw anything like it. Our conversation was about languages, printing, travels, poets &c. &c. When we rose to come away he rose, & showed us particular attention & invited us to call in the evening & pass an hour with him whenever we are disengaged.

Thurs. March. 27. Rode down to Shoolbreh to see the Palace & Gardens of the Pasha. — There we went to see an Elephant which was brought some years ago from Bombay. It is hardly beyond anything I ever saw except perhaps camels. Its legs are prodigiously large, its body short but very large. Its height 6 or 7 ft. Its skin & hair are brown & resemble the Buffaloes of Egypt. Its head has a little the shape of an ox's head but 4 times as large & without horns. "He is furnished with a trunk or long hollow cartilage which serves him for hands." From the sides of his mouth run out two long tusks, from wh. comes the ivory so well known in Europe. — From the Elephant we went to see a Camel-Leopard wh. was brought from Senaar. An interesting animal. Its body is in size like that of a small horse but much shorter, the neck & legs considerably longer. Its head & neck are like those of a body deer, its legs like those of a horse & its feet like those of an ox. Its skin is ~~beauti~~ red & white most beautifully spotted. Its aspect is wild & gentle. Its motions lively & proud & gay. —

Near Shoolbreh we met a crowd in the street composed principally of women uttering most dismal shrieks & cries. We found on enquiry that it was occasioned by some young men having been pressed by order of government as soldiers. The process is this. Government sends out ~~some~~ men to the villages with orders to press a certain number of men. They go & take such promising young as they meet with. The crowd of women

whom we met were ~~making~~ following a company of young men who had been thus pressed & making most bitter lamentations. —

Fri. Mar. 28. Received one large parcel ^{letters from} of America via Smyrna & another via Malta, by Mr. Goodell & Birch. My relatives were all well, my aged Father alive & comfortable. Praise be God. — From a great number of Friends I receive most tender expressions of grief & most affectionate condolence with me on the occasion of dear Mr. Parsons death. — I receive also refreshing accounts of the progress of religion & of Missions. Glory be to the Redeemer. —

Sat. Mar. 29. Stated to Mr. Lee that I thought it possible one of the Missionsaries now at Malta may pass next winter in Egypt, either at Alexandria or Cairo. He wishes very much that it may be at Alexandria.

S. D. Mar. 30. Easter Sunday, a great feast day with the Franks here — we went to Mr. Lee's. Mr. King preached & we dined with the family — Meantime Mr. Wolf preached in our room in German, & embraced this opportunity where multitudes were walking the streets to distribute tracts among ^{them}. He distributed more than 300.

Mon. March. 31. The second day of Easter. By previous appointment persons came to our room to hear preaching Mr. Wolf preached in German & then in Ital. & then I preached in Ital. We

had in all about 25 hearers, two of them Jews & most of the rest Catholics. Several of them heard both the Italian Sermon - Afternoon 5 Jews came to whom Mr. W. expounded Isa. 53. & gave each of them a Heb. Test. -

A Maronite from Mt. Lebanon called on us. He is now a soldier of the Emir Bechir, who is now living here in exile. He says there are great disturbances in Syria. -

Tues. ~~Mar~~ April. 1. Busy in copying our journals. -

Wed. April. 2. Called on Mr. Lee & family who start today for Alexandria. Sent by him our journal for the whole time we have been in Egypt, & letters to the Nat. B. Soc. - Requested Mr. Temple to pay to the M. B. Soc. \$128 $\frac{1}{2}$ & to Mr. Jewett \$10 $\frac{1}{2}$ total \$138,66 for books we have sold in Egypt previous to March, 24. 1823. -

Thurs. Made a visit to the Emir Bechir from Mt. Lebanon, in his retreat on the banks of the Nile above Old Cairo. He is a Druse & has with him a number of attendants & soldiers from Mt. Lebanon, Druses & Maronites. According to ~~my~~ best information I have received he was in the interest of Abdallah Pasha of Aene. They had laid a plan to make Syria independent. The Emir Bechir marched at the head of 16,000 $\times$ soldiers from Mt. Lebanon against Damascus & burnt part of it. Ibrahim Pasha of Aleppo came against him &

he was obliged to retreat. A letter was
 then sent from Damascus to the Porte
 stating that he came against their holy
 city at the head of 16,000 dogs. A firman was
 sent for his head. He knowing that many
 of his own subjects were opposed to him
 escaped to Egypt where he was well
 received by the Pasha. Meantime Ab-
 dallah Pasha of Acre was declared a rebel
 by the Porte & Dervish Pasha of Damas-
 cus & Ibrahim Pasha of Aleppo prose-
 cuted the war against him & besieged
 him in Acre. It is now reported that
 Mohammed Ali Pasha wrote to the
 Porte about the Emir, saying "if you
 want his head I will send it to you, but
 he sends you with this a present of
 \$100,000 dollars & wishes to return to
 Mt. Lebanon to be a ^{faithful} subject of the
 Porte." This succeeded & a firman is re-
 ceived in his favor & he is soon to re-
 turn to his command. Another The
 Pasha of Aleppo is dead. The Pasha of Da-
 mascus is called to Constantinople
 & another appointed in his stead.
 & the Pasha of Acre is restored to favor.
 Such is the report. —

We were received at the residence
 of the Emir by a Maronite named
 Ibrahim, who knew Mr. W. or Mr. Liber-
 non & seemed rejoiced to see him, & told
 him so. The Emir was abroad. We
 waited his arrival. He came & gave

us a favorable reception, On hearing that we are Americans he gave us a look that flattered our national pride & on learning that we intended going to Jerusalem & thence to Mt. Lebanon, he said he wd expect to see us there & told us that Mr. Walker wd be the ^{best} place to learn Arabic & he would give us letters for that school.

— I was struck with the stout, robust appearance of the Druses & Maronites.

Called on Mr. Champion the Austrian Consul, found him very polite & friendly. He ^{not true} showed us a large glass bottle, wh. he says was found in a tomb at Thebes, about a year ago. It has 14 mounted horsemen painted on it, with their arms &c. each in a different posture. There were also other devices on it. The colours ~~seen~~ are red, green, blue, yellow &c. & seem green as if recently painted. The bottle is in the most perfect state of preservation, the glass is thick & strong & tolerably clear. The paintings are not hieroglyphical characters, & the whole has a sort of Chinese aspect about it.

Called on Mr. Walmas & with his assistance agreed with a man for Camels to carry us to Jaffa. We are to pay 85 piastres for each about \$6.50. —

Thurs. April 3, called on Osman Minadris. Mr. M. gave him some literary paraphs, letters & Enskine on the evidences of Jy. — We called on Ismael Gibraltar. He was kind but

expressed a decided unwillingness to converse about religion. —

About noon called with Mr. Wolf on the Armenian Bishop Gregory. He says there are 1000 Armenians in Cairo & 1000 in Jerusalem. —

Fri. April. 4. Called to pay our respects to the Coptic Patriarch & then to Hectarius the Vicar of the Gr. Patriarch. —

Sat. April. 6. At 10 Mr. Wolf preached in German to 9. at 11 Mr. King preached in Gr. to 2. besides ourselves, at 3 I preached to 20 in Gr. & at 4 Mr. Wolf at 9 $\frac{1}{4}$ in Italian. —

Mon. April. 7. Left Cairo for we have now been a fortnight in Cairo since our return from Upper Egypt. We have sold 88 Bibles & Test. for 318, 00

Other books for — 3

Gave 57 gratis total 321, 00

145 total We have also distributed 965 tracts besides 600 given to Athanasius Alabrante to distribute in Greece & the Islands.

During 3 months in Egypt we have distributed 3700 tracts & have given away of the St. copies 256.

& have sold for ^{lias.} ^{basas} 2378, 20 — 648,

& other books for 57, 20 total 900

182, 92

Total. — 2436, 00

182, 92

At 9, this morning we left pl. Salls, rode out of town & after arranging our baggage set off in regular order for Syria - We have 4 camels for ourselves & want

1. for water

1 for provisions,

1. for Mustapha our guide.

6, for our clothes, books, Bible, & tracts.

13 for which we have paid \$85,

i.e. 85 piastres each, in all 1105 piastres - Two camel drivers, Mohammed & Moses accompany us on foot. - A Dervish, & 3 or four others joined us as we left the town, two more Arab Merchants or Jewellers were ^{us} took a little while after. We were in motion at 10, ~~and passed along~~ at 12 we passed a little way from Matarich & the obelisk of On. At 1 we till one we rode on the borders of the desert, with its immense extent stretching away to the right & the fertile plains to the left. Our course was E. & N.E. - At 1 we came to our road led us into the fields but still in sight of the desert. At 3 we passed Hanka a small village, & at 3 $\frac{3}{4}$ pitched our tent on the sand near the village Abu-Sabel.

As we were eating our dinner a Turk came into our tent, & ~~withdrawing a sword~~ without saying a word, sat down with us, reached out his hand & asked took a leg of a chicken which we were eating & was going to eat, I asked him who he was, took the leg of bowl from him & ordered him out.

out of the tent. He laughed heartily & walked off. Mr. King followed him to the door & asked his name. — In the eve. we united with our Xn friends abroad in the Monthly concert. Read on this occasion Acts, 20. Ex, 14. & Deut. 10, 11.

Tues. April, 8. We rose at 5 & at 6 we were in motion. Others had joined & we formed altogether a caravan of ~~20~~ above 30 persons, 28 camels, & 25 ans. — At 8 we passed a village in a large grove of Palm trees. At half past 11, having rode on trotting our camels with our guide untill we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. I then felt the force & saw the beauty of the comparison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour & we went on. At 1. after travelling 7 hours we pitched our tent on the ^{low} ~~high~~ plain near the village of Balleis. ^{course N. & N.E.} Found the ~~the~~ mountain in our tent at 3. In our room at Cairo for some time it had been ^{from} 70 to 76. Our course generally N. E. As yesterday the fertile fields on our left & the barren desert on our right. At some distance to the right a mountain stretches from near Cairo to this place. — In looking off upon the desert we ^{have} observed yesterday & today a phenomenon wh. many travellers mention. We seemed to see

vast bodies of water, sometimes like a river, sometimes like the sea. —

Wed. April 9. Bilbes being the last village before crossing the desert, our men were occupied in getting things for themselves & their beasts & we did not get set off till half past 9. Several Turks, Arabs & Armenians here joined our caravan so that we are now in all between 40 & 50 persons. — At 2½ we pitched our tent at Bode At Watten, thermometer in our tent at 79 — Asked Dervish. Hadgi Mustapha what a Dervish is. He said one that eats what he has today & trusts God for the future. I asked if the Dervishes are priests. He said they were among Turks what Priests are among Greeks. He is not married but says some Dervishes are married others not. He cannot read & says of 5 other Dervishes in our company not one can read. Much of the time today we have been rising a gentle ascent, course S. & N.E. —

Thurs. April 10. When the caravan stops the camels are sent out to feed on the thistles, weeds, herbs & grass which ^{are} found growing out of the sand, in scattered & if a stunted growth & generally withered look like vegetation after a drought. Yesterday afternoon four of them which belonged to an Armenian merchant went off. Two or three men were dispatched in search of them. This morning they were not found & we arranged our baggage so as to give him the Armenian one of ours. The rest of the company arranged so

as to enable him to carry his merchandize. We set off at 7. Saw a mountain at a great distance on our right & a distant village almost out of sight on the left. Soon after we set off one of the men came up running & told us the camels were found at a great distance & would come on to overtake us. At 2. we pitched our tent at ^{on the plain of} Mahsirna. It takes us about half an hour to pitch our tent & put our boxes & baggage in order under it. Had some conversation as I rode along today with Ibrahim a Bourd from Moudistan. Asked him if he was a Mussulman. Instead of saying yes, he said with a pious air "Thanks be to God." (Al Hamd Pallah) He then told me that the Bourds have a language of their own in whi bread is Nàn. — Over the mountain in the tent 84, in the sun 104. — At Mahsirna is a fine well or spring of water, ~~not~~ tolerably good, around it is a verdant spot. —

Fri. April 11. Set off at 6½ — At 3 different times in the forenoon we met with Arab soldiers in the service of the Pasha who demanded to see the passports of the different companies whi composed the caravan. ~~One~~ I am told they are stationed here on the look out to ~~prevent~~ stop all persons who have not passports. One of them had a gazelle whi he offered to sell us for 7 pias. — It looked like a

young deer. About 10 $\frac{1}{2}$ we passed another watering place for beasts, the water not good. Far off on our right hand we saw a range of mountains. Our course was first nearly E. after wards it varied to nearly N. At ~~7~~ 2 after $7\frac{1}{2}$ hours travel we pitched our ^{camp} ~~camp~~ on the sandy plains. Our road little to has been alternately loose moveable sand & hard sand mixed with gravel. —

After taking some refreshment Mr. Wolf & I took a Persian Cert. & an Arabic Gen. & went to Hadgi Mohammed who is one of the Caravan. He is a Mussulman from Rumia. We sat down with him on his blanket spread on the sand with the sun beating on our ~~Mussul~~ heads, & then took our books & showed them to ~~our~~ him. He read well in Arabic & Persian. & showed us some Arabic books in MS. — while we were reading with him the 6 Dervishes & several Turks & Armenians came & sat down to listen. Mohammed ~~came~~ read in Gen. & said it was very good. Another Turk who knew how to read took it & read that God rested on the seventh day. He said angrily that it was infidelity to say God rested. Mr. Wolf tried to explain but all was in vain till he ~~told~~ said he had given one to the Mufti at Jerusalem who said it was good. This stopped him. When we came away we gave Genesis to Mohammed. — While we were with Mohammed I observed Elias, a Maronite from Hazaneth who had taken his post near by, whipping his Mother as because she ~~did~~ not cook his vituals

as he wished. I spoke of it & Mr. W. went to him & addressed him most seriously on his conduct. The Mussulmans said tauntingly "He is a Christian." I was glad they heard Mr. W's reproof in wh. he showed him how wicked it was for a man who called himself a Xⁿ to conduct so contrary to the Gospel. ~~He~~ after two or three such addresses at short intervals he seemed sensible of his fault & ^{he} kissed the hand of his Mother.

In the afternoon two Turks had a dispute wh. finally led to blows. Hadgi Ibrahim (the Anakite) interfered by loud words & a few blows settled the quarrel. —

Sat. April 12. Arose at 5 & set off at six.

Saw some wells of good water. — Saw some flocks of sheep at a distance. I rode off with Mustapha to purchase one. Mohammed the Bedouin Shepherd with ² dogs guarded the flock & we were at the same time spinning cotton with a small spindle as they walked about surrounded by their sheep & goats about 300 in number. The Shepherd had a skin of raw milk hung over his shoulder from wh. we drank. Two men who accompanied us then caught a lamb for wh. we offered first 4 piastres then 4½ 4¾ - 5, 5½ but to all these offers he merely replied la w'allah no by God. We then offered him 6 wh. he accepted. We laid the lamb on one of the baggage camels & carried him on till we stopped for the night & then

killed him. Several other large flocks were in sight feeding on the scattered vegetation & the desert produces. afterwards we met a caravan of 150 camels going to Cairo. — At 2 $\frac{3}{4}$ we stopped & pitched our tent on the plain of Arass near a well of poor water. Our ^{general} course today generally about N.E. less vegetation, more moveable sand & more hills than heretofore.

Hadgi Mohammed came to our tent. In answer to the question what is a Dervish he said "He is poor." We then asked "what does a Dervish do?" He replied "He prays much." Hadgi Mustapha flogged his jack-ass angrily & called him a fer.

L.D. April 13. Arose at 5 but did not get the caravan in motion till 7. — It is the Sabbath on which we wish to rest, but we are in the midst of the wilderness, with but a scanty ^{supply} of provisions with no water except but dirty stinking water with four days journey before us before we arrive at any village or human dwelling. besides we are in company ^{with} a caravan of 50 or 60 persons & though the caravan moves & stops at our direction yet they would probably be all suffer by being detained a day. The case was is a dead one. we must seek divine direction & go on & endeavor to find on our camels the presence of him who is especially in the desert a "in the city full." As I rode along I found comfort in repeating psalms & hymns & in thinking of my brethren & my friends whose happiness it is to take sweet counsel & go to the house of God in company. While I thought of it I took

out my pocket Bible & read the 84 Psalm. I never before sympathized so sincerely & tenderly with David in his banishment. As I thought of the choirs who sing the songs of Zion, & the congregations who rise up together to join in united prayer, confession & praise, & the my Fathers & brethren who proclaim the Gospel while the dear children of God are edified & comforted & sinners converted I said "I am cast out of thy sight, yet will I look again toward thy holy temple." "How amiable are thy tabernacles O Lord of hosts. My soul forgetteth, yea, even fainteth for the courts of the Lord: my heart & my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee."

At 3 after 8 hours riding we pitched our tent on the plain of ^{Katib} ~~Gathia~~, near some groves of Palm trees & wells of water. Ther, in the tent 88 in the sun 106. — Direction generally varied from nearly E. to nearly W. among mountains of sand. — The water here is the best we have found since entering the Desert though it is full of sand & has a sticking taste.

Mon. April 14. We arose at 5 and set off at 6. I rode forward to the head of the caravan & counted them as they passed, & found 74 persons, 44 camels & 57 asses beside 1 mule & one horse. — Little we had enjoyed a refreshing wind from the North, but soon after we set out today a strong hot wind blew from the S. E. It was indeed distressing. Off I opened my

Burckhardt the traveller thinks the place anciently called Larium.

mouth
toward to speak with ^{76.} my face toward the
wind the air seemed that as if it issued from
an oven. - The Arabs bound up their mouths
as a defense against it. At half past 12 we
pitched our tent on the plain of Loolia near
a well of bad water. We stopped an hour or two more
than we should. had not the heat been so great
that the people began to suffer. - The thermometer
in the night tent 99. - The country we passed was
of light sand & full of hills of sand. Sometimes
the sand flew with the wind over the hills
like snow in a storm. This has been a dreadful
day. When we stopped a dispute arose between
an Armenian & two of the Arab camel drivers
they gave him some blows & he seized one
of our tent poles to knock them down. By this
time Mustapha was flogging them roughly
& some others had seized the Armenian &
thus the affair was accommodated. -

Tues. April. 15. In order to escape the heat
of the day we arose at midnight & set off at
1 1/2 & rode till 12 1/2 - 11 hours. The wind was from
the S. E. During the night & we anticipated another
dreadful day - but early in the forenoon it
changed to the S. W. & blew a cooling breeze. The
night was so cloudy that not a star appeared. The
sun was also clouded many much of the time.
We pitched our tent on the plain of Abu-jilbanda

- Wed. April. 16. Set off at 5. soon came upon
a harder road than we had found for several
days. It was at no great distance from the
sea. The salt water had overflowed it & had been
evaporated by the sun leaving a considerable
thinness of salt on the ground. In some

places the salt water still remained. A little before reaching El Arish we left the sea-board & passed over hills of sand till we came to the village, situated in the desert. We had travelled 8 days (64 hours, say 192 miles without seeing a house or any human being ^{except a few travellers & a few} of the Desert.) Pitched our tent on the plain near the village.

In conversation with the Greek who is from Jozat he told me that there are 100 or 150 Gr. houses there, a Bishop & 6 Priests & 2 churches. One Priest is from Greece & knows Greek, the rest ~~know~~ ^{understand} only Turkish, though they perform their church service in Gr. repeating parrot-like the words without understanding them. How is it possible for such men to be the light of the world? —

On our arrival at El Arish where our Sheik & other attendants met with their friends we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, smacked their lips (kind) but without bringing their faces together, & repeated this joining of the foreheads & distant kissing 4 or 5 times, saying *Täikhen — salam — at —*

— — — About the time we go to bed the Jack-ams usually give us a serenade & they often repeat during the night to promote our slumbers. In the morning the camels, while their drivers are loading them, give us a matin song. Thus we have music & plenty. —

Before we reached El Arish the caravan separated & one part left us & went

on by another road -

Thurs. April 17. Rested at El Arish. There is an Arab Sheikh at the head of the village & at present a soldier of rank from the Pasha of Egypt. This morning we learned that the Armenian from Constantinople had been imprisoned by the soldier in order to be sent back to Cairo. The reason was that his passport from the Cairo describes an old man with a long beard while he is a young man. Messrs. Wolf & King went to the Sheikh & Soldier & requested his release stating he was recommended to us by the Armenian Bishop at Cairo. The request was granted & the man released. He came soon to our tent & kissed our hands in token of gratitude & told us that if it had not been for our kindness he should have been sent back through the desert to Egypt. -

The Arabs who are with us use abundantly the names of God. When we ask them a simple question instead of answering yes, no they add usually by God. Thank God & if it please God are phrases continually in their mouths. When I ask one of them how he does, he answers God bless you, or God give you peace. They sometimes ask me to eat with them in the name of God. In phraseology, this resembles the language of Patriarchal times, but alas, the Divine Name is used now with very little reverence. The name of God is continually called in confirmation of trifles & falsehoods.

Friday, April 18. We set off at 6 $\frac{1}{2}$ - During Noon after leaving El Arish we crossed some cultivated fields. There was a field of aloes. The country the whole day exhibited more verdure than we had seen before since entering

the desert. At about noon there was a shower of rain. At 3 we passed round the valley of Zaaka & passed the tomb of Sheikh El Said. Two Arabs who live there demanded money of us wh. we refused. They however exacted 3 piastres from each of the Armenians. I do not know on what authority they demanded this. At 3 $\frac{1}{4}$ after travelling 9 $\frac{1}{2}$ hours we pitched our tents on the plain of Bir El Khuz, a large plain covered with grass & shrubbery on wh. a great number of flocks of flocks of sheep & goats were grazing under the direction of Arab shepherds & shepherdesses. We walked up to the top of a sand hill near our tent & took a view of the plain. After having been so long in the desert this view was indeed delightful. We have now just left the dominions of Mohammed Ali Pasha & entered the limits of Syria. Whether we are yet within the limits of the ancient limits of Palestine or not, ^{we do not know.} Possibly the valley of Zaaka is a torrent in the rainy season & is the river of Egypt. If so we are already in the promised land. — Here I raise my Ebenezer. — In the desert we have found comfort in singing "Guide me O thou great Jehovah, Pilgrim through this barren land." This evening near Tent 9. —

Sat. April. 19. When we arose in the morning we found that some bold Bedouin had made his way into our encampment and carried off a saddle belonging to James ^{Armenian} an ~~Armenian~~ soldier from Erzeroum. Mustapha the guide or Sheikh of the caravan went out & found a Bedouin charged him with stealing it & began to flog

him. He ^{gave} made a signal and a number of ^{Bedouins} ~~Arabs~~, some of them arrived made their appearance at no great distance. The surrounding country was full of Bedouins who would all be likely to unite together in case of a disturbance. It was thought best therefore to leave them in quiet possession of the saddle & proceed on our way as soon as possible. At 6 the caravan was in motion. As we proceeded we found a gradual increase of vegetation & cultivated fields were more frequent.

At 10½ we passed a well of water & some ruins. Two pillars of grey granite were standing. The place is called Rafa this according to Polybius was the first town in Syria & called Raphia. Rhinocolura (now El Arish) being the last in Egypt. At half past 11 after having crossing some hills, perhaps the western extremities of Mount Seir, we passed Kan Yoonas (the town of Jonas) a small Mussulman village surrounded by gardens. The Mussulmans have a tradition that Jonas was once here. This is the first inhabited place in Syria. East of it on a hill is another village. Not a great while after we passed Kan Yoonas 10:00 12 Bedouin Arabs came up to us. They were armed with swords & muskets with match locks. Their dress was simply a turban on the head & a piece of cloth tied round the ^{waist} ~~loins~~. They met our guide & camel drivers, took each others hands, kissed & had all the appearance of the kindest friends. It was soon found however that they wanted money, we soon let

Our guide told them they must ask nothing from us because we were English, & for we travel with English passports & though we tell our attendants that we are Americans yet they know no difference between us & Englishmen, having never before heard of America or Americans. The name of Englishmen is so much respected even among Bedouins that we ^{were} not molested. For about two hours as we moved along our attendants were engaged in loud & violent disputes with these & other companies of Bedouins who came up after they went away. They extorted 2 Dols from the native *hus* who were with us & finally took an *as* from Abdool-Assiz one of the camel-drivers. Our guide knew all these pre-botters & we are probably indebted to his acquaintance with them & his faithfulness to us that they were so easily satisfied. He says most of the Bedouins are much worse than these & would have taken more, & yet he called these Satans (*Shaitan*).

It is difficult to ascertain the ancient limits of Canaan & Egypt. God said to Abraham Gen. 15. 18. Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The question is what was meant by the river of Egypt. In Josh. 15. 4. it is said that the border of Judah "went out unto the river of Egypt." D'Anville places ^{it} on his map of ancient Egypt within about 40 miles of Babel & (Carium) & more than 30 from Et Arish (Rhinocorura).

We crossed no river of water between, Cairo & Gaza but we passed the beds of several, now dry, one a little before we reached the tomb of Sheikh Said, another ^{called Gilgal} & others before reaching Gaza & at least 2 hours before reaching Gaza. This last of is probably the brook Besor wh David passed over with 400 men in pursuit of the Amalekites who had smitten Ziklag. 1 Sam. 30. 10.

From the brook Besor wh we crossed at 3½ Mustapha & I rode on as fast as we could trotting our camels to Gaza where we arrived at 4½ The caravan did not come up till 5½ after 11½ hours travel. We took 2 small dirty apartments in a large filthy Khana & put up for the sabbath, thankful that we were not among deserts of sand or bands of Arab freebooters so as to be obliged to travel on the sabbath. We were all much fatigued by our journey. —

S. D. April 20. Our first Sabbath in the land of Canaan. We rejoice to find ourselves in a town where we can remain quietly & not in the sandy desert or among Bedouin Freebooters where we should all have found it necessary to travel. We had made known to the Sheikh of the caravan our wishes to remain here over the sabbath & he readily consented. The rest of the company wished to proceed, but as we had first engaged the Sheikh at Cairo & all the rest had fallen in for the sake of protection, & company we left felt quite at liberty to do as we found most convenient. May all wait for us. I read with great interest in the O. T. about the country we are now in & the events that transpired here. In order that this sabbath might not be interrupted by visitors or by applications for our books we remained at our rooms till near evening, & then Mr. Wolf & I

Then went to the Greek Church. ~~and gave so~~ There we found about 30 men & young assembled listening to their Priest who was reading a sermon from a large volume translated into Arabic from the works of Chrysostom. (Turn il Dahab) To the Priest & some others we gave books. One interesting intelligent boy a native of Cyprus spoke & read Greek well. To him I gave a Test. & tracts. He was the only one who could speak Gr. These people were sitting in the yard before the Church. The Priest told us that he is the only Priest here, that there are 40 families of Gr. Xns, one Church wh. was built 12 ^{centuries} years ago & a school of 20 boys. The master was present to whom we gave a Test. When we returned to our lodgings we a number followed us & others came soon after for books. They were very importunate so long as they supposed all were to be given gratis. Not was their earnestness totally destroyed when we offered them books for money. In the course of the evening we sold 15 for pias 33, i.e. at $9\frac{1}{2}$ the dollar 3, & $5\frac{1}{2}$ pias. & gave away 9, - Test. Psal. & Gen.

Mon. April. 21. In the morning Greeks came to our lodging & purchased 10 Test. & Tracts, for 15 pias. We gave 1 to a Greek & 3 to Mussulmans, viz. to Governor of Aja the Head of the Customs & Test, to his little son a Psalter & to another Mussulman a Psalter. All three came to our rooms & requested them. Total in Gaza given 13. Sold 25 for 88 20 i.e. \$5 & \$1 piastre. — We had no very good opportunity to judge of the pop. of Gaza but probably the estimation given by Geographers of

5000 is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses in order to tax them. At 7 $\frac{1}{2}$ we rode out of the Khan & moved toward Jaffa. Soon after we left the town we crossed ~~the~~ a bridge over the bed of a small river now dry. We passed through groves of olives, & fields of grass, wheat, barley & tobacco. The plains were agreeably variegated by gentle elevations & small ^{valleys} hills. 5 $\frac{1}{2}$ hours from Gaza we saw on our left the village Mijdal, near the ruins of the ancient Ascalon, which is now totally uninhabited. Such at least is the account given us by the Arabs. At 3 $\frac{1}{4}$ after riding 8 $\frac{1}{2}$ hours we pitched our tents near the village Esdoon, which from its situation & from the similarity of name I presume this to be the Ashdod of Scripture. It consists of 100 or 150 of what the people call houses, miserable cabins & huts, built of stone, like stone walls in America only ^{lain} ~~built with mud~~. If this be Ashdod here Dagon fell before the ark of God. So shall all idols fall helpless on the ground when the Lord shall display his power. — 1 Sam. 5. — 2 Chr. 9. 6. —

Tues. April. 22. At 6 $\frac{1}{2}$ we left Esdoon. In three fourths of an hour from Esdoon we passed the bed of a river. In 3 $\frac{1}{2}$ hours we passed Yibna a village something smaller than Esdoon. Ali Bey says the women of this village do not wear veils like other Mussulman women. I saw 12 or 14 of whom only 2 or 3 had veils. The reason assigned for this difference is that the ~~of~~ inhabitants of the place do not wear veils but there are some from Egypt who do wear them.

In riding through the land of the Philistines we have seen at a distance to the E. a range of Mountains. On our the W. a range of small sand hills ran along between us & the sea. The country around us was green & beautiful but the soil was of a good colour wh. might probably be made very productive by proper cultivation, but at present the crops of grass wheat barley & the grass are of but a small growth. — We saw but few villages & those few small, no walled houses. There are some few people at work in the fields & a few flocks with their flocks & a few passing in the high way. But the population appears to be small. — As we came near Jaffa Mr. W. & I rode on with Mustapha to the gates of the city. Here we were obliged to wait while notice was sent to the Eng. Consul whose Dragoon came to procure us admittance into the city & to conduct us to the Consul's house where we took up ^{our} lodgings. The caravan arrived at Jaffa quarter past before 5. in 10½ hours from Esdoos. — Mr. Damiani's house is by the sea-side & is said to be the one in wh. Simon the tanner dwelt. They still show an old wall wh. they say belonged to Simon's house, & a well wh. ~~was~~ is also reputed to have been his. — Jaffa is said to contain 4 or 5,000 inhabitants, all Mussulmans except a few hundred Christians. Mustapha our ~~and~~ April 22 guide, having seen us distribute books at Gaza requested ^{some} for his brother who knows how to read. We gave him a text & Psalter. —

For an account of the persons who accompanied our caravan see p. ^{near} the end of the vol.

Wed. April 23. Visited the Greek Church. The Papas requested an Arabic & a Gr. Test. wh. I gave him. Called on the family of Mr. Mostra the Russian Consul. -

Thurs. April. 24. Having sent off our books & nearly all our baggage yesterday ^{upon camels} for Jerusalem, we set off today at 11 in company with Mr. Joseph Dami-ani some on mules & some on asses. After a ride of four hours we arrived at Rama or Ram-le the Anathoth of scripture & took up lodgings in the Armenian Convent. It's a large building with a variety of rooms, but there is in it only one Priest, a Dragoman & a servant & they told us there is but one Armenian house in the place. The Priest after ~~doing~~ inquiring what books we have in our cases willed us to send him an Armenian & a Turco-Armenian Test. wh. we promised to do.

Fri. April. 25. At 5½ we set off for Jerusalem. At 7½ we met an Bedouin horseman, in the street who demanded tribute. he gave our usual answer! "~~Answer~~ Englishmen do not pay you any tribute." He tried hard to get something from the rest of the company but got nothing I believe except a few paras wh. the mule-drivers gave him I suppose in order to be on good terms with him. At 8 we crossed a hill & then entered a valley wh. we were half an hour in passing. Soon after this we came among the mountains, ^{say 3 hrs from Rama.} following for some time our road lay along the bed of a brook gently ascending. My degrees that it became more steep, till we reached the height of the mountains from wh. we had a good view of the plains between us & Jaffa.

These mountains are rocky & covered with small shrubbery suitable for goats to browse on of which we saw several large flocks; no forests, but in the little vallies that run along between the hills are groves of olives with some fig-trees. At 12½ we reached the village of Sheikh Ibrahim Abou Goosh who is reputed the captain of the robbers because he has an immense multitude of Bedouins under his command & generally keeps exacts tribute from those who pass the road. I know not however whether he deserves the title of robber any more than the greater part of the Pashas & Governors in the Turkish Dominions. We had a letter to him from the Governor of Jaffa & had prepared some things for a present in case we had found it necessary to make one. But we ~~found~~ ~~met~~ of his men who met us as we passed the village when they saw that we had a letter, & that the son of the Consul at Jaffa was of our company met let us pass quietly. ~~His villa~~ We continued our course among the hills over a road impassable for camels & very difficult for mules & asses.

As we drew near the city I recollected how my dear Br. Parsons, when wars & rumors of wars obliged him to leave the city, turned back his eyes as he ascended the hill W. of Jerusalem & wept & said "If I shall find favour in the eyes of the Lord, he will bring me again & show me both it & his habitation." ^{2 Sam. 15. 25.} Alas, for me, these words were fulfilled in a much higher sense than he then anticipated. I cannot for a moment doubt that he did find favor in the eyes of the Lord & though

88. Arrival at Jerusalem. 17 hrs. from Jaffa.
 he was not permitted to return to the earthly Jerusalem.
 get his Divine Savior has given ^{him} an infinitely higher
 felicity, that of seeing & enjoying the bliss of that
 eternal habitation in wh the Divine glory dwells.
 (- We had prayed hundreds of times together that
 we might be permitted to weep & rejoice & sing & pray
 & praise together at these holy places, & live &
 labor together in the city where David dwelt &
 where David's son & Lord expiated the sins of
 a world. Infinite wisdom has seen fit to order it
 otherwise. I bow submissively & pray for grace
 to honor my Redeemer in every disappointment
 & in every duty.) - About 4 o'clock ^{10 1/2 hrs from Jaffa.} we
 entered the Holy City Jerusalem, by Jaffa Gate,
 turned to the right & went to the Armenian
 convent in order to take lodgings there, but
 they told us that the number of pilgrims was
 so great that they could not give us rooms. We
 then turned back near to the gate by which
 we entered & passed on to the Greek ^{principal} convent, the
 Greeks offered us rooms in the convent of St. Mi-
 chael the Archangel, ^{where} we took our lodgings. From
 the Armenian convent ^{Mr. Wolf} we went among the
 Jews, & obtained a room among them. - The
 reason assigned by the Greeks for not receiving
 us into the Great convent was that the rooms
 were all full of monks. We however learned on
 very good authority that they had rooms enough
 & did not receive us there lest our labors should
 attract too much notice on the part of the
 Turks. O that men would learn to tell the truth.
 - In the evening I found myself depressed
 & desponding. - My fancy painted the pros-
 pect before me in this city in dark colours.
 May 27 1823. Copied to here. -

May 27 1823. copied to here. —

Sat. April 26. 1823. Brought the baggage wh. we had sent ~~to~~ from Jaffa to the Armenian Convent to our rooms. - Went with the letter from the Governor of Jaffa to the Governor of Jerusalem. He received us civilly, welcomed us to the city & when we informed him of our designs to remain awhile here he said whatever he could do for us he should do with pleasure. -

In the afternoon I made my first visit to the sepulchre of my Lord. I did not stop to inquire whether the place pointed out as his sepulchre is really such or not. If in this there is any delusion I was willing for the moment to be deceived. The church was full of people but though surrounded by them I could not suppress my feelings. As I looked at the ~~stone~~ dome wh. covers the sepulchre & thought of my Lord's death & resurrection I burst into tears. I entered & knelt by the marble wh. is supposed to cover the spot where the tomb was, My tears flowed freely. I dedicated myself anew to my Redeemer & then offered up my prayers for my Father, Brothers, Sisters, & Particular Friends, for Missionaries & Ministers, & for all the world. -

Toward evening we went out at Jaffa gate, turned to the S. walked over Mount Zion & returned by the S. Gate.

In the course of the day we sold 25 Bibles & Prayers, & gave away 2 & 100 tracts to persons who came to our lodgings to procure them. This today I have felt encouraged. Jerusalem seems much more like

home now than it did last evening. —

L.D. April 27. Mr. Wolf & Abraham the Jew came to our rooms for social worship. We sang "Let me dwell on Golgotha weep & love my life away,"

& "When on the cross my Lord I see."

We read Isa Ps 51. - Isa 53 & 54 & the account of Christ's crucifixion. We prayed three times. Mr. Wolf read & prayed in German in order that Abraham might understand. Abraham is a Jew who seems to be convinced of the truth of Xty by Mr. Wolf's labors last year. — A considerable number of persons came this morning for books. I refused them all & invited them to come tomorrow. One interesting lad of 12 or 15 kissed my hand & told me he wanted to buy 3 Arabic Text.

The afternoon was interrupted by visitors. The Superior of the Gr. Convent of St. Sabas, 3 hours from the city, ^{but also resides himself in this convent} & a Priest from the convent of Constantine & Helena - the principal Gr. Convent & several other Greek cath. To them I read a part of Mat. 21. today being their Palm Sunday. For the Priests when they learned that we were the friends of Mr. Parsons said a number of things about him wh. were highly gratifying to my feelings. They said he was much beloved by all the convent, that he was ~~for~~ small with the small & great with the great, that he conversed with wonderful familiarity with the learned & with children, that he was a good man, a learned man &c.

Sheikh Ibrahim Abou Gosh who is now in town called on us. He said he had tried a long time before he could find us, had been to the Catholic convent &c. &c. He talked about Sir Sidney Smith (whom he called Smith) & Lady Stanhope & told what presents they had made him, & then told what a good friend he is to the English. We gave him a loaf of sugar wh. we brought from Malta & two briquets. With the latter he was much amused & said "All such fine things come from the English."

— Toward evening 4 Priests from the Priory great Gr. Convent called to make us a visit. They say there are in J. 6 Gr. Ap^{osto}les (Chief Priests) viz. Daniel of Hazareth & Peter, Metropolitans & two Archbishops & 2 Bishops. They say also that in those places where the Greeks speak Arabic & do not know Gr. the prayers are offered in the Church & the ss are read in Arabic. While conversing on this point I read to them 1 Cor. 14. They also spoke of Br. Parsons & in high terms. Afterwards Metrop^olitan called on the part of the two Metropolitans with a large bottle of wine & another of raki as a present & ~~dispositions when this is gone to send for the bottles to be filled again~~ & with offers of every assistance in their power. The Superior of St. Saba had also brought as a bottle of wine. — O that God may illuminate them by his Holy Spirit & bless them.

Population of Jerusalem. 92.

Monday April 28. ^{Petros} ~~At the~~ ^{San} Isa, a gr. Priest who is in high reputation for learning, the curate of St. Demetrios called on us, & welcomed us to Jerusalem. He knows Gr. Ital, Gr. Arabic & Persian. He has translated Rollin's Hist. & several other works into Arabic. He translated for Mr. Wolf the tract wh I wrote in Gr. & several others into Arabic. He purchased several books. ^{Thinks there are in Jerusalem 20,000, viz. 10,000 Turks, 6,000 Jews, 20,000 Gr. 15,000 Catholics & 500 Armenians} went with Mr. Wolf to visit the two Chief Polish Rabbies, Mendel & Solomon Sapliwa. We could not converse directly with them because they know no language with which we are acquainted. Mr. Wolf interpreted for us. Rabbi Mendel welcomed us with many compliments, & enquired about the state of the Jews in America. We told ^{him} that in America the Jews have never been persecuted & enjoy the same privileges as others. He said that was good for the body but as the Jews have now no temple or sacrifices to keep up their sense of religion it is generally better for their souls to be in affliction. & he was most anxious to know whether the Jews there are strict & whether there are any who spend a great deal of time in reading the Talmud. Mr. King conversed with him about J. C. When we took our leave he invited us to call as often as we find it convenient. - Rabbi Solomon Sapliwa said there are one million of Jews in Russia, & about 100,000 in Palestine, & in Jerusalem about 20 or 25 families of Ashkenasim or Polish Jews & 500 families & 500 widows of the Sephardim or Spanish Jews. He told

us he ~~is~~ considered himself unworthy to have such great men as we in his room. Both Rabbies had their small rooms full of Talmudical books.

While among the Jews we saw several others Jews; among them was Rabbi Isaac a fine looking young ^{man} who soon after called at our lodgings. He is now only 19 years old & was married at 13. His wife was then 14. It is common for the Jews here to marry thus young.

— Rabbi ^{Mendel} told us he was sorry he could not talk with us directly for he wd then ^{went to the Arm.} communicate much. ^{letter from Gregory Bishop of Cairo to Murat the King of the Patris.} windows to us. ^{and. We the Gregorians received up well & take his life & offer our books for meat the convent & call for the two by Metzopolitans, (Eptipooovs) Daniel of Nazareth who is}

now in the place of Procopius. They made strong professions of friendship & offers of every civility in their power. — We afterwards took a walk

around a part of the city. We went from our lodgings a little as we passed down the Via Dolorosa wh. leads ~~from~~ up Mtt. Calvary & where Christ is said to have borne his cross. We passed by the Governor's palace wh. is said to have been ^{the castle of Antonia} ~~anciently~~ the house & judgement hall of Pilate. The wall is manifestly of two different constructions. The repairs or more modern work is evident; & the sides of an ancient gate are seen conspicuously in the wall & the circular door steps remain before it. Whether this is as ancient as the time of Pilate or not it is manifestly ^{much} more ancient than the rest of the wall. Not far from this they show an old building as the prison in wh. Christ was confined. It is now a stable for horses. Passing on we came

to the Mosque of Omar wh^{ch} stands where Solomon's temple stood on Mt. Moriah. We passed two of its gates of wh^{ch} there are 6. No Xⁿ is allowed to enter on pain of death. We then went out at the Sheep Gate called also the Gate of our Lady Mary ^{& Stephen's Gate}. We then descended the hill, passed the bed of the brook Cedron wh^{ch} contains no water except in the rainy season, & then came to the garden of Gethsemane. It is a small plot of ground with a low enclosure of stones in it stand 8 olive trees wh^{ch} seem as if they might have stood there from time immemorial.

The side of ^{the} hill was covered with Turkish women & the road was full of armed Turks of fierce appearance occasionally firing off their muskets for amusement. It would have been unpleasant & I should not have thought it safe to remain long or to be alone in such a place. I wanted to go alone into the garden & meditate freely on my Savior's agony & pray where he prayed. But I could only walk through it & indulge a few transitory thoughts. We then followed the bed of Cedron with the Mt. Moriah on our right. The hill is high & steep & the wall of the city stands at the brink of it. There was a gate in this part of the wall but it is now shut up. On our left was the Mount of Olives, & on the side of it some ^{Abraham's Pillar} grottos & buildings wh^{ch} our guide says the Jews call the tombs of Pharaoh & his wife. Near the Gethsemane they show a small edifice where they say Mary was born & another wh^{ch} they call her tomb. - We passed over the burying ground of the Jews, many stones with Heb. inscriptions were lying about ^{some way at} ~~in~~ broken ^{state} pieces on the ground. As we came toward the S. part of the city the valley is called

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the valley of Jehoshaphat. It is a deep valley. (Joel. 3. 2.) & the sides are steep. Near the ^{entrance} of the city at the foot of Mt. Moriah. we came to the waters of Siloam & S. loah. Hcb. 3. 15. John 9. 7. 11. It seems to be a stream which runs along underground. We descended to it by a number of ^{steps} & tasted of the water. At a considerable distance from this it issues from the ground & waters a garden. At this place we turned from the valley of Jehoshaphat into the valley of Jehin now. S. of it is Aeldama Acts. 1. 19. Mat. 27. 6. 7. It is on the side of a ^{steep} hill full of ragged perpendicular rocks, with alive trees standing among them. If Judas hanged himself in this place or a similar one it is easy to see how he might if the cord or the limb of the tree from which it was suspended broke, fall headlong & his bowels gush out. The valley of Jehin now winds around the S. & W. part of the city at the foot of Mt Zion. On the opposite hill are many grottoes. We entered by the Jaffa Gate, the Gate of the Pilgrims, or Bab El Nakel (the Gate of the beloved i.e. Abraham) having walked about half round the city. - I ought to have mentioned that near the site of the temple ~~without~~ the wall is what is called the Pool of Bethesda, deep & large but without water. John. 5. 1-10.

Tues. April 29. Early in the morning Serkish an Armenian Priest came to my room & brought a ^{few} ~~few~~ Armenian dets, & we gave him another. After, went with ~~our~~ a servant to the Armenian Convent with 5 dets. & sold them all at the door. One man paid on the spot for one in

advance was to be certain of getting one. We returned to our rooms & took 10 more, before we arrived at the convent on our return we met Armenians who bought the whole. Only 5 more left remaining. We went came again to our lodgings & took those & immediately on our arrival at the convent door told them all. More were wanted. One man followed us half way to our lodgings & begged us for the love of God to let him have one. I had told him repeatedly that I had not a single copy remaining, but these people are so used to telling a lying lie when they buy & sell that they never think of believing what they hear. -

At the door of the convent I exchanged 2 Arabic Ps. for beads - 2 piast. - Gave 75 gr. tracts to a man from Angora in Bythynia. He requested them for the use of a school there. - A Syrian Xr came to my room & bought 5 Syr. Pratters

We went to look at a house belonging to a Turk wh. he offers to rent. It has one very good room for this country another good room, & a third tolerably good, besides are very small one, a kitchen, a lumber room, & a stable for mules. The price is 50 piastres per month, 400 a year.

Wed. April. 30. 1823. At 6. this morning we set out on horseback for Bethlehem. We went out at Jaffa Gate, turned down the valley to the S. - at the S. W. corner of the city we ascended the hill & pursued our way ^{a little way} ~~up~~ S. till we came to the gr. convent of the Prophet Elias in $1\frac{1}{2}$ hours from the time we left our room. Thence the road is a little nearer S. In half an hour from this convent we came to Rachel's tomb, or at least the place wh. the Jews visit as such. The sepulchral monument is

10 ft long & 40 high. Over this stands an edifice
wh. terminates at the top in a dome. Maundrell
is evidently right in saying that this edifice is
so far from being the pillar erected by Jacob
that it is manifestly of Turkish construction. ^{Jan 35. 19.}
In half an hour from this tomb we came to
Bethlehem. The 3 convents gr. latt. Aram. are
together, a little S of the village, & surround &
cover the supposed place of our Savior's birth.
A letter from the principal gr. con. at Jerusalem
introduced us to the Greeks. The convent con-
tains 2 Priests & 1 ^{too} monk. Connected with it are
two Priests of the Greek rite, but Arabs. The grs
have some large & fine apartments erected
3 years ago for the accommodation of the
pilgrims when they visit Jerusalem Beth-
lehem. The gr & Aram. churches are ^{the} two differ-
ent ~~for~~ ends of the same room. The grs
complain that the Arams. have taken a
part of their church from them. Passing
through the church we descended a few
steps into the subterranean chapel where is
are the spots revered as the birth place &
manger of our Lord. The latter is a few
steps lower than the other. A great num-
ber of lamps were burning around before
the two venerated spots. After spending
a little time here in meditation & prayer
we proceeded through two or three small chap-
els. The place was pointed out to us where the bodies
of the 14,000 children slain by Herod, were deposi-
ted. I observed that the H. I. did not mention the
number that were slain. The gr. Superior said
it did but the other priest said it was history

not the Gospel wh^{ch} mentions the number. Alas these Priests know so little of the Bible that they continually confound it with other books & seem to have no idea or at least but a very faint one of its superior authority. We were next shown the room in wh^{ch} they say St. Jerome translated the Bible. Adjoining it they place his school. - After visiting these places we went to see the Gr. school. The master is a carpenter & was at work at his trade & surrounded by 25 boys reading Arabic & Romance. We supplied them with Romance tracts & gave the master a Test.

Accompanied by a Priest we went next to visit the plain where it is said the Shepherds heard the Angels sing in honor of the Redeemer's birth. We were 20 minutes in riding from the convent to the field, our road leading a little S. of S. ^{of S. Gauthier} At our right hand was a mean looking ^{village} where it is said the Shepherds lived. The field itself is a verdant flat surrounded by rocky hills. Near one side of it is a small cultivated field, filled with olive trees. In the centre of this is a subterranean church. Our guide told me that the Greeks & Catholics had a long dispute about the possession of this place, both parties claiming it. The case was carried before the Grand Signor & the Greeks by dint of money gained their cause. In this church one of the Gr. Arabic Priests now performs religious service for the native X^{ns} in Arabic. Over the door are the ruins of another wh^{ch} was a monastery wh^{ch} stood above ground. Under a tree in this field we sat down, read Luke 2, sung "White shepherds watched their flocks by night," & Hymn 3. B. 1. & then united in prayer. -

From the Shepherd's Field we returned to Bethlehem & thence to Jerusalem. On our way we stopped a little while at the convent of Elias. The Priests, Monks & Servants in it amount to 70 or 80 persons. It furnishes a convenient resting place between Jerusalem & Bethlehem. — To the monks in the two convents & to the Master & his scholars we gave 85 tracts. — We arrived at our lodgings between 2 & 3. —

Thurs. May. 1. 1823. A Greek from Damascus called for books. I gave him 40 gr. tracts to distribute these. —

The young Rabbi Isaac ben Schelomo & Rabbi Joseph Mascoitz an old man of 80 called at my room. Mr. Wolf was present and acted as my Interpreter. I asked if Rabbi Mascoitz when he thought the Messiah would come. He looked very wise a little while & then ~~said~~ changed his position, began to ~~wave~~ ^{move} his body backwards & forwards & said there were two things about which it is not permitted to enquire, one is, what took place before the foundation of the world, the other is when the Messiah will come. In support of the first point he quoted Job. 38. 4, 6. Here I felt no disposition to dispute him. In regard to the other point he said "Daniel has declared that the time is sealed up & what fool will pretend to be wiser than Daniel?" I then enquired whether there are not Jews who do endeavor to ascertain the time when the Messiah will come. ^{He said he did give any answer of} He confessed there are some such but said they are not upright, & but wicked Jews. I then enquired

whether in his opinion Shiloh in Gen. 49. 10, means the Meriah. He said Shiloh was the name of a place. Rabbi Isaac said that in Gen. it meant the Meriah & when it meant a place it was spelt differently. The old man seemed angry at this & said to Rabbi Isaac "I have more understanding than you!" We then examined more than 20 places in the Hebrew Bible where Shiloh is the name of a place & found the orthography in every place different from what it is in Genesis. Another Jew came in & interrupted the conversation by informing the Rabbies of the death of a Jewish woman. During her sickness Rabbi Marcovitz had tried to cure her by the virtue of the ineffable name. Her nurse had also been had to a wizard. We seized the opportunity to show them the futility & wickedness of such proceedings & read to them 1. Sam. 15. 23. Rebellion is as the sin of witchcraft. Ex. 22. 18. Thou shalt not suffer a witch to live. & Deut. 18. 10, 11. There shall not be found among you anyone — that useth divination, or an observer of times, or an incanter or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, For all that do these things are an abomination ^{Rabbi M. explains. To tell men this duty when we know they will not do it is yet necessary. See} unto the Lord." ^{an analogy. See} Hadji Mohammed, a Devirish who came through the desert with us called & the Rabbies went away. — Mr. Wolf had been up nearly the whole night with Rabbi Marcovitz reading together the Epistle to the Hebrews & the Talmud. — Hadji Mohammed told us he had spent much time in reading the Genesis we gave him & found it "good." I showed him

a Persian Gorpel & he sat more than an hour on his heels reading different parts of it, occasionally expressing his approbation. I offered him a glass of wine & he drank it without any hesitation. the Murrums law to the contrary notwithstanding.

At 12 he heard the cry from the Minaret calling Mussulmans to prayer. He said he must go on this account, but after saying this he sat still & paid no more attention to the matter. He requested the Per. pld. who we bought of him, ^{to send} to show copy it. I suspected that he intended to keep it & told him he might come & copy it ^{if he wished}.

In the evening in our little room we celebrated the love of our Redeemer by receiving the Holy Supper. This according to the Oriental Rite is the anniversary of his institution. The place, the time & our employment & prospects all conspired to increase the tenderness & solemnity of the occasion. It was a season long to be remembered. We renewed our religious vows, we confessed our sins & implored pardon, we viewed this sacramental act as a renunciation of all dependance on our own righteousness & a solemn receiving of Christ as our only hope, our Lord & Redeemer. We gave ourselves anew to each other & dedicated ourselves anew to our missionary work. I trust we enjoyed truly the presence of our Lord, & had communion with one another.

See p. 89.

Fri. May 2, 1823. In the afternoon I made a second
 visit to the Church of the Holy Sepulchre. The gate
 opens to the South. The new Governor & Abou Gouda
 with several attendants were sitting at the
 gate to receive the appointed tribute of the
 Pasha or his subjects of the Gt. City. Foreigners who
 travel with a Firman enter without paying
 anything. The first apartment is a large
 court in the centre of wh is the stone of
 Union. From the N.W. part of this we enter the
 body of the Ch. The Arm. Chapel is over our head
 & the Sepulchre before us. A ^{building 10 paces square} ~~house~~ rises over
 the Sepulchre in the body of the Ch. within
 it are two apartments. The second apartment
 on one side is a marble ~~stone~~ ^{which rises} ~~raised~~ $\frac{1}{2}$ or 2 ft
 above the floor wh is supposed to mark
 the spot where our Lord's Sepulchre was.
 Over this 30 ~~sides~~ lamps are kept burn-
 ing. — The place where the cross stood is
 about 20 steps higher than the floor of the Ch. at
 the S.E. part. ^{firmly in the rock} ~~W. of this~~ are the small chapels of the
 Copts & Syrians. N. the Chapel of the Catholics,
 & E. the large, rich & magnificent Chapel
 of the Greeks. — At the right hand as you
 enter the temple were formerly the tombs
 of Godfrey & Baldwin, but their monuments
 perished with the fire that consumed the
 Church 15 or 16 years ago & the Greeks who
 rebuilt the Church never rebuilt these
 monuments. — The inner building is an
 oval form. The Sepulchre is in the W. half.
 The E. half is the Gt. Church wh is 25 paces
 long & 16 broad not including the apartment
 in wh is the altar. The part wh contains the
 Sepulchral monument is 90 paces in cir. —

See p. 152 of p. 89.

In my second visit to the Sepulchre the burden of my petition was that the time ^{may come} when this Turkish tyranny & extortion & all this foolish mummery & wicked idolatry shall give place to the free & pure exercise of Xⁿ gratitude & praise on Mount Calvary. —

Sat. May. 3. 1823. At 10 o'clock we went again to the church of the Holy Sepulchre. The body of the building consists of 2 ^{principal} parts, & a lofty dome rises over each part. In the centre of the W. part is the sepulchre with an edifice rising above it. The other principal part is the Greek church, large & filled with splendid pictures encased in gold. A great number of lamps & chandeliers of glass, silver & gold. The body of the church is oval. Around ^{the E. end of it} is a wide passage & outside of it a variety of small rooms & chapels, the chapel of the latrocles, W. those of the ~~Lepts & Syrians~~ ^{& the hands of Joseph & Nicodemus} W. — that of the Armenians ^{is a gallery} above at the S. W. part. The place of the cross 20 steps higher than the floor of the ^{church} at the S. E. part ^{on the E. the small} ~~where a visit was in pythons - strip of the his clothes~~ ^{as} When we entered we found a great number of people assembled & a company of young men & boys, native Xⁿs of the Gr. Ch. capering around the sepulchre & in the Gr. Ch. in the most ridiculous & frantic manner imaginable, clapping their hands, shouting, ringing, running, dancing, pulling each other about & jumping upon each other's shoulders. Sometimes 3 or 4 at a time were mounted upon the shoulders of others & standing & standing upright & swinging their hands & crying

and the place where Helena found the cross to w^h you descend by two flights of stairs. The first wings you to the chapel of Helena & the second to the place where she found the cross.

out they were thus borne rapidly around the church. These ridiculous & impious manoeuvres continued for two hours. How long they had continued before we went to the church I know not. They were at length interrupted apparently by the following occurrence. One of these young men began a dispute with some of the others. I was not able to see all that took place, & do not know who was to blame. However the Turkish soldiers who were walking about the church with daggers & pistols by their sides & whips & cane sticks in their hands to keep order, seized the young man gave him several blows & took him out of the church by force. What was done to him afterwards I could not learn with certainty but one of the Priests told me he was flogged & taken to the Serai, (the Governor's Palace.)

While these proceedings continued they sometimes bawled aloud Hurie Ekison - at another time "God establish the Gr. Convent,"

After these manoeuvres ceased the Priests & the Turkish guards were busy in preparing for the Holy Fire. The Greek Ecclesiastics made a procession three times around the Sepulchre. The multitude had by this time increased so that the church was crowded. There must have been ~~some~~ ^{some} ~~thousand~~ ^{thousand} of persons in it. As a sign that the Fire was coming from the Sepulchre it first appeared in some of the small lamps suspended in the lofty dome of the church over the Sepulchre.

This part of the Heaven-daring imposture was contrived with some ^{it is easy to see how} ~~will~~ the incredulous multitude might be easily led to believe as they actually do believe that the fire was supernatural. For although there are ways enough in wh the fire might be secretly kindled yet the Spectators could not see how it was kindled & it had all ~~the~~ the appearance to the multitude of blazing up spontaneously or supernaturally. The moment it appeared a thousand hands were pointing & a thousand eyes looking towards it & the Church was filled with shouts. Peter, ^{one of} the Greek Metropolitans was alone in the inner apartment of the Sepulchre. A little past 2 o'clock the fire was brought out of the Sepulchre & the whole congregation lit the candles which they had prepared for the occasion. In a moment the whole Church seemed to be in a blaze. I really trembled lest the rick of ^{cotton} dress of some of the women should take fire. The consequences of such an event must have been dreadful. Some of the multitude had large candles, others had a bundle of small ones tied together so that when lighted they blaze was 6 or 8 inches high. One man's hair took fire but was fortunately extinguished before it communicated to anything else. Great numbers were shouting, jumping, swinging their candles passing their hands through the blaze, & passing the blaze quickly across their face. - Soon after this the Metropolitan Peter was ~~borne~~ where he came out of

the Sepulchre was borne on the heads & shoulders of the multitude from the Sepulchre through the Gr. Ch. to the altar at the farther end of it.

Soon after this the multitude began gradually to disperse. Many were seen saluting embracing & kissing each, considering this as an occasion which peculiarly called for expressions of love & joy. The Greeks now performed their ordination service & some Priests were ordained. The Armenians ~~performed~~ ^{made} a procession around the Sepulchre. While this was going on I left them & returned to my lodgings, weary, grieved & disgusted. If we were living under the dispensations in which God punished signal judgments by signal judgments I should fear to be present on such an occasion lest fire & brimstone should fall from heaven & consume us all.

While the Arabs were capering around the Sepulchre I inquired of a Greek Doctor who stood near me, why they did this. He replied that a few years ago an attempt was made to prevent it & the consequence was that the Holy Fire did not come down. After waiting till the 10th hour (2 hours before sunset) permission was finally given to ~~the Arabs~~ to these fellows to act their part & in half an hour the fire appeared. I then asked whether he believed that the fire was really miraculous & came from heaven. He replied that he did & that this was the belief of the Greeks. He then began to tell me what lights were seen & what miracles took place at Smyrna 3 years ago on the

corpse of a Greek who suffered martyrdom. I understood at once that he referred to Athanasius who had turned Turk & suffered martyrdom at the hands of the Turks for renouncing Mohammedanism. I told him I was at Smyrna soon after the event happened & talked with the Greeks & others about it but heard of no miracles at all. At this he was rather nonplussed. — Afterwards asked two of the Greek Priests why such proceedings were allowed. They said efforts had been made to prevent them but it was a very old custom, & the ignorant barbarous people of this country were so fond of it & so discontented at every attempt to prevent it that it had been hitherto found impossible. I then asked them about the Fire. They gave me an evasive answer. I pressed the question. They hesitated & seemed ashamed, but finally said it was believed to be a miracle & to proceed from the Holy Sepulchre.

See p. 158.

"Coming to the church of the Holy Sepulchre, we found it crowded with a numerous & distracted mob, making a hideous clamour very unfit for that sacred place, & better becoming bacchanals than Xns."

Maunder p. 127. ap. 3.

"Is the deplorable unhappiness of their priests, that having acted the cheat so long already, they are forced now to stand to it, for fear of endangering the apostasy of their people?" Do. p. 130

Franks paid \$14, apiece, if ecclesiastics, \$7, to enter the Ch. of the U.S. p. 90. March. 26.

To the Mussulins for going to Jordan with the pilgrims each Frank \$12, if an ecclesiastic 6. —

Gave the convent \$50 dolls a man, for board. p. 105.

p. 148. —

Toward evening ¹⁰⁸ Seraphim, a young man from the convent of Mt. Sinai who has come to Jerusalem to receive ordination as a Priest called on us. He gave him a Gr. Test & sent a Gr. Bible & Test, an Eng. Bible & a Heb. Test. to the library of the convent on Mt. Sinai.

In the morning Hadgi Mohammed called in company with ^{Massary} another Dervish & Beheidin Effendi a learned Turk.

L.D. May. 4. 1823. In the morning Signor George who is making some clothes for us came to bring a garment to Mr. King. Mr. K. told him it was the Sabbath & he must come tomorrow. Some conversation ensued about religion. He went to his house & brought the four gospels in Arabic & Latin printed at Rome & the gospels arranged in lessons to read in lbs. printed on Mt. Lebanon, in order to compare some passages with our Arabic Test. He & Signore Giuseppe Damiani & Antonio, a Catholic whom we have taken to assist our servant on account of his being unwell. were present at our morning prayers. We read the Ps. & prayed in Italian. —

Hadgi Mohammed the D & the other Dervish who called yesterday, called again. After ~~so~~ a little conversation he again requested the Abs. wh. we bought of him & assigned as a reason that he wished to show it to an Effendi. I told him to bring it & offered to leave the other Dervish here till he returned the book. I told him to bring the Effendi here & he might see it as much as he wished. He said very well &

went away. - after dinner we went to the Gr. Ch. of the Principal Convent to see the ceremonies & hear the service of the day, it being according to Gr. computation the anniversary of our Lord's Resurrection. The congregation was numerous, the service consisted of reading ^{verses} from the gospels & prayers in An. Gr. but read so rapidly, so indistinctly & with such a tone that I could understand only now & then a word. The Priests who read alternately the different parts of the service were dressed in richly ornamented robes. A Priest met us at the door of the church, conducted us through the crowd & gave us places with the Bishops. After the service was finished we were conducted to the Divan of the Metropolitan & while we were talking with one of them our servant came in & told us that a Janizary had come to our lodgings with orders to ^{carry} ~~conduct~~ us to the Mehemek (court of justice). We returned immediately to our lodgings & learned that Hagi Mohammed the ^{had made a complaint} ~~Deviser~~, a complaint with to the Cadi & he had sent his Janizary to bring me before him. Not knowing my name he had described ^{me} as the one who had black hair. We consulted with each other & with Signore Damiani & then sent the Janizary to tell the Cadi that according to the treaty between England & the Porte, Englishmen are not liable to be called before a Cadi. If any difficulty arises it must be ~~arranged~~ settled by the Consul or by the Ambassador. he added

that if the Dervish, wanted ^{the book} he might have ^{it} by paying back the money ^{we} we gave him for it. — The Janizary soon returned & said the lady insisted on our coming before ^{him}. The Gr. Priest ^{Jos} Petros was now with us & we consulted again & concluded on going ~~all together~~ with Signore Damiani to the Governor of the city. We went accordingly & stated the whole affair to him. We told him also that this Dervish came through the Desert with us & that we gave him bread, water, tea, coffee & other things when he had need. The Governor treated us with the utmost civility, ordered pipes & coffee, conversed very familiarly with us, told us that he had been a long time in Constantinople, knew well the articles of the treaty & usages in regard to Europeans, & that we had nothing to fear. He added that the Dervish came to him in the morning with his complaint but that he saw at once his story to be false & drove him away. The Dervish pretended that he lent us the book & we gave him three Dells for the use of it. He ordered one of his officers to go & bring the Dervish & cart him & put him in prison. We begged him not to do this & requested that no punishment should be inflicted, ~~except~~ only a severe reprimand & instructions to behave better in future. He said for at our request he wd do so but that the fellow deserved severe chastisement. The officers then went but instead of the Dervish brought with ^{him} the skulls of all the Dervishes in Jerusalem. This old man after some

conversations with the Governor turned to us & told us that Hadgi Muhammad has no understanding, is a fool &c. After giving our thanks to the Governor & receiving from him a variety of compliments, expressions of good will & readiness to serve us in every thing we took our leave, giving to the Governor's Attendant as we went out a Bakerish of 3 Dolls. It is an established usage that travellers when they visit a Pasha or Governor make a present to his attendants on going away. When we returned we gave a rubicund 3/4th piastres to the Janizary who was all this time in waiting at ^{our} rooms, & thus the affair I hope is ended. Thanks be to him who has the hearts of all men in his hands that it has terminated so happily. —

Morn. May 5. 1823. This morning the Dervish sent \$3. & wished for the pld. we sent took the money & sent our servant with the book to the Governor that he might deliver it to the Dervish, judging it better to have the whole affair terminated by the Governor as we had submitted it yesterday to him. Our servant returned & told us that when he took the place of a servant standing before the Governor, he told him to sit & ordered coffee & also offered him a pipe. Then took the book, said the Dervish was a fool, & sent a profusion of compliments to us &c. &c.

At morning prayers, Signore Damiani, George the Tailor, & Peter who is assisting us in getting Turkish clothes, & our two servants were present. I read Mat. 5 & prayed in Italian. —

Parthenius a Gr. Priest called on us. He is 65 years old & has been 40 years here. He says he has known one bushel of wheat or barley produce 150, in this country & that wheat the way of 30 - 60 - & 100 fold is common in good seasons. — He has known Melons wh. weighed 80 lbs each. He thinks there are 100 or more Gr. Priests & Monks in Jerusalem, but no Preacher. There was a preacher here, but he died & the Patriarch has not sent another. —

In the afternoon we set out on horseback accompanied by a Turkish ~~soldier~~ to visit some places out of the city. We went out at Bab el Nabel, (the Gate of Abraham, Gate of Jaffer, Gate of Bethlehem, Gate of the Pilgrims, Western Gate) turned to the N. — went around the N. W. corner, turned to the E. passed Damascus Gate & soon came to the cave in wh. the Jews & Turks & Xns believe that Jeremiah wrote his lamentations. 25 or 30 Jews were in it. One was an old man who passes much of his time at the cave & hopes to die there. The cave is ^{about 40} paces deep & 30 wide & 30 or 40 ft high. It was no doubt originally a cave but it is in part the work of art. The interior of it was damp & the water dropped in some places from the roof. Whether it be fact or fiction, the thought of Jeremiah writing his ~~lamentations~~ lamentations in this place is certainly sublime. Adjoining the cave is a habitation for Dervishes. On the cave are two columns of the native rock, wh. support the roof. —

Proceeding E. we passed a small gate of the city (Henn's Gate?) near wh. is "a grotto full of filthy water." "This passes for the dungeon in wh. Jeremiah was kept by Zedekiah, till enlarged by the charity of the Melech. Jer. 38"? The Greeks tell a story of somebody who slept there 38 years & was then miraculously cured of some disorder by Christ. Passing around the N.E. corner of the city where there is a trench without the wall, we descended the hill, passed by the monument at the grave of the Virgin Mary, crossed the bed of the brook Cedron, & ascended mount Olivet. It is a high mountain & covered with Olive Trees. From one of them I brought away a branch. On the top of the Mt. is the spot whence it is believed that our Lord ascended to heaven. It is at the entrance of a small Turkish village. A stone marks the supposed place of the ascension, in the stone is a small hollow apparently natural, somewhat in the shape of a footstep, wh. is said to have been made by the foot of Christ at the moment of his ascension. This is now in the centre of a small circular apartment with a dome rising over it, & surrounded by a circular garden enclosed by a high wall. The building wh. covers the place of the ascension is a mosque, but as the Turks find it profitable in a pecuniary point of view to permit pilgrims to visit the spot, the mosque is always open to Xns. Here we observed the monthly concert for prayer. We read 2 Sam. 15. the lamentation of Christ over Jerusalem & the account of his ascension. We sang "Go preach my gospel

saith the Lord," & three times united in prayer. We
 descended Mt. Olivet to the E. & rode to the stone
 where it is said that Christ mounted the
 ass wh. he rode to Jerusalem. Near it are some
 ruins said to be ~~from~~ mark the spot where Bet-
 phage stood. Mat. 21. 1. Turning back toward the
 city we came to Bethany, at present a
 small village inhabited by Mussulmans. We
 came first to the cave where Lazarus is sup-
 posed to have been buried. John. 11. 38. We descended
 27 steps to a small apartment & thence 40 or 50
 ft more to another in wh. it is said the body
 was ^{laid}. The cave probably is natural but the stairs
 are entirely artificial. The country around is
 full of caves. From the tomb we went to some
 ruins in another part of the village said to
 be the house where Lazarus & his sister lived.
 The foundation walls are strong & seem almost as
 old as the temples & pyramids of Egypt. The
 area is covered with earth & grass & flowers are
 growing on it. Two lofty columns are still
 standing. It is easy to believe that the founda-
 tions are as old as our Savior's time. These
 ruins have a very old & venerable appearance.
 From Bethany we passed around the bend
 of Mount Olivet, ~~acrossed~~ with the mount of
 offense on our left. 1. Kings 11. 7. At the foot
 of this hill on the W. is a small Mussulman
 village called Siloah near the waters of Siloah.
 As we passed the bridge over the brook Cedron
 we were shown in a rock some marks said to
 have been made by the feet & knees of our
 Savior when he prayed. A little below the

Abraham's pillar & bridge & of the brook are, some tombs & some over them which are called the tombs of Pharos. Why I have not been able to learn. We ascended Mt. Zion & passed around the city till we came to the gate at which we went out. It was past sunset & the gate was shut. Our janizary knocked & called till at last the Porter came, but the gate could not be opened without permission of the Governor. A man was therefore sent with our respects to the Governor who sent the captain of the Guard accompanied by 15 or 20 armed men to open the gate. Thus after waiting an hour we gained admittance. It cost us 3 dolls, bakshish. —

Copied told here.

This morning we paid Signor Giuseppe Damiani \$13. for his services from Jaffa to this place & since we have been here & he proposed to return to Jaffa but hearing of some disturbance in the way he deferred it.

Tues. May 6. 1823. Signore Giuseppe, Pietro & our two servants were present at morning prayers. Read Rom. 3. & prayed in Ital. Our Gr. Servant ~~was~~ being unwell ~~where~~ we have had ^{also} for a week ^{Antoine} a Catholic Servant ~~also~~ ~~where~~ today we pay him & dismiss him.

Hassan the young Dervish who came the other day with Hadgi Mohammed, called on me. I told ^{him} of the base conduct of Mohammed. He said he was mad. — I read with him the Beatitudes Mat. 5.

116. Tombs of Kings

In the afternoon we went to visit the tombs of the Kings on the N. side of the city. We went out at Damascus Gate, the only one that is now kept open on the N. side of the city. There is another gate E. of this called Bab ^{the name I suppose} wh. Maundrell calls the Gate of Herod, but it is generally kept shut. Turning E. from D. G. we crossed the fields to a valley wh. our guides called the Valley of Matrimony, or the ^{Wedding} Valley. I know not why, for it are 3 large caves much like the cave of Jeremiah but not quite so large, there ^{are} also many smaller caves. Thence turning W. we came, near the Damascus road to the grottoes wh. are called the Tombs of the Kings. ^{but this they say is the tomb of King Ahab the Dog biter} The proper entrance is from the W. into a portico 9 paces wide. Near the E. end of this we turned N. & passed ^{entrance} through by a passage cut through the natural rock into an open court ^{of an uncovered cellar} 30 paces square & 20 or 30 ft deep, cut almost entirely out of the solid rock. On the W. side is an arched niche on wh. are engraved on a variety of fruits & flowers. Under this is a portico. ^{From} "At the end of the portico on the left hand you descend to the passage into the sepulchres. The door is now so obstructed with stones & rubbish that it is a thing of some difficulty to creep through it." The passage however is only a few ft long & opens into a room 7 paces square. From this there are three doors wh. lead to other apartments. The second room we entered was 4 paces square & by the sides of it were 6 niches suitable for coffins to be put in end-wise. Returning to the first room

a short way called the Tomb of Simon the Just in the valley of Matrimony. See page 134.

we entered a third 5 paces square wh. had similar niches in its wall. Returning again through the first chamber we entered a fourth wh. had 9 niches or rather small apartments in its sides each of wh. had a niche on each side. From this room we descended by steep stairs to a fifth 4 paces square with a niche on each side suitable for placing a coffin side-ways. In one respect this excels the Tombs of Egypt. It is cut of much harder rock. In all other respects it is inferior to the Tombs of the Kings at Thebes. - We returned by the Damascus road to the Gate where we went out & thence to our lodgings in hours.

We heard that some travellers had arrived at the Catholic convent & supposing them to be the Gentlemen whom we knew in Egypt we went to call on them, but called first on the Reverendissimos. We received us civilly, but from him we learned that the persons who have just arrived are a Captain & 2 religions from Italy. - A Russian Nun from the Convent of St. Catherine called at my room for a Russian Text. I gave her one. She asked what was to pay & when I told her nothing she made a spooning bowing her head to the floor. She afterwards sent us some very nice white bread in return for the book. -

Wed. May 7. 1823. Engaged Papas ^{Isa} Peter ~~Haish~~,
~~Petro~~ Priest of the Ch. of St. Demetrios to
 give me lessons in Arabic. Thes. 69, 71, 69 -

Thurs. May 8, 1823. In the morning a little rain.
Thermon. 69, 69, 69. - Suffer again from the tooth
ache - -

Fri. May 9. The forenoon rainy - Shekls
Abdool Rakhman (the slave of the Merciful) brother
of Shekls Ibrahim Abou Goosls called on us, &
offered to ~~give~~ furnish us a guide if we wish to
go to the River Jordan. -

A Greek Monk called on me & I addressed
him on the duty of prayer & talked about the
conversion of the Jews, & read Rom. 11. -

Sat. May 10. Wrote to Matthea requesting
Mr. Temple to pay the B. Soc. \$14.50 on my
account. - A Catholic called to whom
I read Rom. 3, & preached human depravity
& justification by faith. -

S. D. May 11. Early in the morning a car-
penter who is making some tables for us called
for some money & for directions about his
work. I told him "It is the Sabbath." He seemed
not to understand why that should prevent
the transaction of business. I then read &
explained to him the fourth command-
ment, after which he went away. - Soon
after an aged Greek Priest called to whom I spoke
also about the sanctification of the Lord's Day.

After breakfast a Catholic from Bethlehem
called to to sell pictures &c. to him I read Luke
2 & Mat. 2, & spoke sometime about Christ &
Salvation through His blood. Aft^r we had a
pleasant ^{season} together in Mr. King's room in reading
the d^y prayer & singing. ^{Mr. Abacq} I then spent more
than two hours in reading the scriptures

I conversing with Giuseppe, Giorgio & Antonio 3 Catholics. Giuseppe & Antonio seemed to assent to what we said. Giorgio was continually starting some questions about the Virgin Mary, the Pope, confessions to the Priests, Transubstantiation &c. To meet him on these points I read Mat. 26, 26-29 & 1. Cor. 11, 24-29, James, 5, 16, & 1. John. 2, 1, 2, & 1 Tim. 2, 5, & Mat. 23, 9, 10. - I read also several other portions of St. In the afternoon two Greeks called to whom I read 1. Cor. 13. & made a short address to them about the love there described. While I was speaking to them Signore Giuseppe Damiani, & Pietro came in & told me that Pietro is in trouble with the Priests because he refuses to confess. I ^{read} to them James, 5, 16, & 1 John, 2, 1, 2, & 9, & told them what I think about the duty of confessing sin. I then read Ps. 51, & the prayer of the Publican & explained them. Toward eve. I invited Antonio & Demetrios the Doorkeeper of the convent into my room & read to them John 20 & 21. - We found myself fatigued. - Read a little in Brainerd's Journals & it had a humbling effect on my views of myself & my labors. -

Mon. May 12. 1823. Rabbi Moses Secot a Spanish Jew & Rabbi Isaac ben Schlomo called on me & we spent sometime in talking about the Talmud, the 10 Tribes &c. The Rabbi Isaac wishes Mr. Wolf to dine with him but there is a difficulty about it because he does not first wash before dinner. He says it seems to be a Talmudical law that before dining bread they

wash

must, their hand (see Luke 21. 38.) & ask a blessing according to a prescribed form in wh. it is said that God has commanded them to wash. This Mr. Wolf refuses to do & Rabbi Isaac came to me that I should advise him to do it. For an answer we gave him Mat. 23. 25, 26. in the Heb. text.

called on Rabbi Solomon Sapiro. -

Demetrius came into my room & I read to him John. 1. & spoke to him about religion. - Have suffered much for some time past from the tooth ache - This morning 66, 63 & 67. -

Tues. May 13. 1823. We have lately had an instance of the bareness of the present name of people in Jerusalem. Our servant being unwell we had taken Antonio a Catholic to assist. He was with us a week & we gave him a dollar & 2 pias. A few days afterwards he came & told us that he put the dollar into his pocket supposing it to be whole, but there was a hole in it & he lost the dollar. I pitied the poor man especially as he has a family to maintain. & I gave him four pias. One evening he went from our rooms with Mr. Wolf to his house & borrowed a lantern from a Greek Pilgrim to carry with him. Yesterday the Pilgrim being about to leave town enquired day before yesterday morning for his lantern. I saw Antonio & asked where it was. He said he left it in the window of Mr. W.'s room. Yesterday morning our servant went for it. Mr. W. & his servant both said they had not seen it. He then sent a man to Antonio's house while he was absent who got the lantern from his wife. He gave me evidently meant to make us think that Mr. W.'s Jewish servant had stolen it. I am now persuaded that he told a lie about losing the dollar in order to

get something from us. — We have tried to find a boy who wd come & teach our servant to read & assist him in his work & require instructions from us. Our servant ^{asked} Papas ^{Isa} Peter said about one. He replied that it would be difficult to find an honest one, because they are all thieves. He concluded by saying "the people here are all devils."

Rabbi Isaac ^{ben Shlomo} called on me today & we read part of Mat. 5. in the Heb. Text. —
~~Read John 2 to Demetrius.~~

Wed. May 14. ~~Read John 2 & 3 to Antonia & Demetrius.~~ Called at Mr. Wolff's room & there met with four Jews, two of them Rabbies. Talked with them about the death of Zachariah. Rabbi Joseph Marcovitz turned to a passage in the Talmud wh. says the Princes of the Jews killed Zachariah the son of Jehoiada between the Porch & Altar of the temple & he said this was the same as the Zachariah son of Barachiah, the author of the Prophecy. The other Jews disputed him. To convince ^{him} of his mistake I showed him from 2. Chron. 24. 20. & Zech. 1. 1. that Zachariah the son of Jehoiada lived in the time of Joash & Zachariah the son of Barachiah in the time of the Babylonish captivity. He then said there is a passage in one of the Rabbinical books wh. says that the Jews killed Zachariah the son of Barachiah, though it is not in the Talmud. Young Rabbi Isaac disputed the old man ~~on this point~~ & said to him "I can read the Talmud as well as you." "The old

man indignantly replied "you have learned nothing by study. All that you know you had from your Mother." — — — Read John. 2 & 3 & expounded some verses to Antonio & Demetrius. — Georgio & Pietro were in Br. K's room & we ~~conversed with them~~ about asked them what it is necessary for a man to do in order to be saved. They replied that he must do good in the world. This gave us a favorable opportunity wh. we embraced to preach to them justification by faith, Repentance, Regeneration, & the necessity of immediate attention to the concerns of the soul.

— When I was in Malta a year ago having suffered much from one of my teeth Dr. Wagh applied his instruments to it & moved it. After that it ached no more till a few weeks ago when it commenced again & sinceth that I have suffered much from it day & night. The pain at length became so severe that I sent today for a quack of a Greek who attempted to draw it. The tooth was very rotten & broke. He worked at it 3 or 10 minutes & got out another piece of it, & tried for the rest but in vain.

Thurs. May, 15. In the morning Georgio & Pietro were present & I read Mat. 25. made remarks & prayed in Ital. —

Fri May, 16. Georgio was present & I read Prov. 3. ^{Prov. 12.} & prayed in Ital. — — — A Catholic from Bethlehem came to sell me an engraving of the Child Jesus, Joseph & Mary & the Angels & the Shepherds. I embraced the opportunity to read to him Mat. 5. in Arabic. When I came to verses 33-37. I made some remarks about the practice so common

here of saying "by God?" He said it was the
Greeks & Armenians. I replied "Greeks &
Armenians, & Turks & Jews, and Catholics."
He said Catholics never used that that ex-
pression. I told him I had heard them
use it often in my own room. He then
said he never used, nor did any of his
family. I read on & finished the draft
& then asked him if it was good. He
replied "By God it is good." "There, said I,
you told me just now that Catholics
never used that word & now you have
used it yourself." He denied having used
it. Then said I you are so accustomed to it
that you use it without knowing it." —

The same man told me that a fortnight ago
the Turks exacted 14 purses, (7,000 piasters) from
the Xns at Bethlehem & that this week they
have made another demand of 7 purses. —

In the evening a Greek belonging
to the convent came into my room & I read
to him in Romance 1. Tim. 4. & 2. —

Thurs. morn. 72. at 2. 75 in the room & 103 in
the morn. 72 in the evening. A strong & disa-
greeable S. E. wind. — Afternoon the Priest Nikipor (Nepor)
& the Deacon ~~Mileti~~ ~~Mileti~~ ~~Mileti~~ (Mileti) came again
to sing learn to sing. I have translated the rules from
Dr. Worcester's Psalmody into Modern Greek.

Sat. May 17. Basilus a Greek from Scio came
into my room. He told me that he was there
when the Turks destroyed the place but he
was saved by a Turkish judge who concealed him
& afterwards sent him away privately. I re-
minded him of his obligations to God for
such a deliverance — & then read to

him Eph. 1 & 2. & preached to him salvation by grace through faith & not by works. I afterwards read to him Mat. 5. 33-37 & gave him an exhortation against swearing.

Went into the garden of the convent with the Superior & planted some garden seeds wh. Prof. Hall sent me from Middlebury.

Sunday May 10. 1823. Saw two Abyssinians in the convent, & entered into conversation with them. They have been here 7 years, belong to the Monastery of St. Saba, speak Greek, & since they arrived at Jerusalem have renounced their own Church for the Greek, been rebaptized. One of them told me of it saying "I am now a Greek, a Christian, Orthodox, The Apostles and Heretics." I showed him an Ethiopic Psalter. He read from it & translated into Greek, but found fault with the book because it does not contain likewise the Litany of the Virgin Mary.

--- While I was talking with them Antonio the Catholic mentioned p. 120, came in & bid me good Morning. I asked him if he wd come to my room. He said he came to see me. I hoped that he felt some compunctions for his conduct & had come to confess his fault. When we came into my room I asked him what he had to say; he replied nothing. I then told him that I was very sorry he had conducted so improperly. He affected great surprise & asked what he had done. I told him he knew very well what he had done & what he had said. He affirmed by the name of God that he knew of nothing wrong that he had said or done toward us, & that if there was anything he wd kiss my feet & ask pardon.

I then told him about the lantern. He called God to witness that what he ^{had} told me was true. I told him not to use such language in my room, for I had examined the matter thoroughly & found that what he told me was false. He then said that when he went with Mr. Wolff to his room Mr. W. wanted something to eat & he went to ~~his~~ his house to get some supper for him. On the way he met his brother who had a lantern in his hand & returned with him to Mr. W.'s room. There he took his brother's lantern & left the Greek's lantern in Mr. W.'s window, but after he went out Mr. W.'s servant ~~supposed~~ supposing the lantern to be his, gave it to his brother who carried it to his own house, where it remained without his knowing it. -

I had examined the matter so thoroughly that I knew this story to be false. I therefore told him so & made a solemn address to him on the baseness & wickedness of his conduct & the inevitable consequences of such a course if persisted in. I read to him Prov. 21. 8. "All liars shall have their part in the lake that burneth with fire & brimstone, which is the second death." I exhorted him, as he desired to escape eternal burnings, to go to his house & confess his sin to God & pray for pardon. - ~~He still declared that what he had said was true.~~ I then reminded him of a lie that he had told to Mr. Wolff about his house in order to get some money from him. This he also denied & affirmed that he had told

nothing but the truth. I expressed to him in as strong terms as I could the horror wh. I felt on hearing him make such assertions & then told ^{him} it wd have been much better for him if he had come & frankly confessed his fault. This seemed to inspire him with a hope that by confession he might regain our favor. & he immediately confessed that he carried the lantern him self to his own house, & that he told Mr. W. a lie about his house. - I told him then that such meanness, such shame-^{less}ness in falsehood, such total want of truth, & shame, & ~~conscious~~ consistency I could hardly have believed to exist. and asked him how it was possible that he could have done all this. "If I have done it," was his only reply. "But why did you come here this morning & deny it all?" "The demon made me do it." After giving him as solemn warnings & as good advice as I could I told him I had nothing more to say to him & he might go. He then wished to kiss my hand. The people here are accustomed to kiss the hand of their Priests when they visit them, & also after receiving any favor or any reproof. To give the hand to be kissed is a mark of favor, to refuse is a very decided mark of disapprobation. I therefore refused him my hand. He begged me by the "love of God" & by the "Soul of Christ," to let him kiss it. But as this wd have made him feel that the whole affair was settled & he had nothing more to do, I refused, told him I was displeased to hear such language & exhorted him to go & confess his sin to God, to repent & reform & seek pardon from J.C.

Georgio called & we began to speak with him about prayer. He prays he told us daily to God & the Virgin & the Saints. "Why do you pray to the Virgin?" "Because she is the mother of God." "But the Bible commands us to pray to God. The Angel would not allow John to ^{worship} ~~adore~~ him. Peter would not allow Cornelius to worship him. According to Scripture we cannot adore or pray to any thing but God." "I do as the Curate says. If there is any sin about it, it rests on him & not on me." "But the Curate will not give account for ^{you} in the day of judgement. You must give account for yourself. Your Priests command many things that are not in Scripture. The Scriptures require you to pray to worship God only. Your Priests require you to worship also the Virgin & the Saints. - The Scriptures teach us that St. Peter was a married man & that Bishops & Deacons have a right to marry. Your Priests command that all Ecclesiastics remain single. They also require you to keep Lent, & to abstain from meat on certain days, which is nowhere commanded in Scripture." Here we showed him 1. Tim. 4. 1-3. Before the conversation closed he said that we did well in taking the ~~ss.~~ ^{ss.} for our guide in everything. His mind seemed to have been struck by seeing us on every subject refer immediately to the ~~ss.~~ ^{ss.} — — Rabbi Isaac ben Shlomo called on me & I read with him Heb. 1. in Hebrew. Toward evening four Greek Priests called on us. I read to them some passages

from the Gospel & made some enquiries about the situation of places. Saron they say is totally destroyed, & its situation is not known. (Emmaus is near the village of Abou Gosh, now in ruins there is a ^{new} ruined church.) - Pella whither the Xns fled before the destruction of Jerusalem is several days beyond the Jordan, there are some Greek Xns.

Mon. May 19. 1823. At morning prayers my Arabic Master Papas Jems Peter (Isa Petros) was present & I read Mat. 22 & prayed in Italian. -

Our carpenter called & I read to him Mat. 5. 33-37. in Arabic & gave him an exhortation against swearing. - Georgio the Tailor called & I had a long talk with him about feast-days, the Pope, Confession, the sufficiency of Scripture as the guide of our faith, the Saints &c. &c. -

— after morning prayers Papas Isa said he was pleased with that way of performing devotions & that he is accustomed to pray thus extempore by himself alone, though in the church he has to do differently. He then told us that he sometimes has disputes with the Christians here about us. They object to us & to the English that we have no images (*ikones*) but he replies "Do you not know that there were no images among the first Xns? and that afterwards the Fathers introduced ^{them} to assist the memory & make a deeper impression on the minds of the people of the miracles of Christ & of Sacred Hist. but we do not adore them as God." — The Greeks have no graven images but they call their paintings *ikones* (images). Ihes. 75 in the num. 100 -

Tues. May. 20. Three greek boys called on me for books. I asked them if they knew who created the world. They said no, & gave the same answer to the question "who was the first man?" I asked who was crucified for us & they told. I read to them Rev. 21.8 Eph. 6.1. & Mat. 5. 33-37, & gave them instructions exhorting them to obey their Parents, always, speak the truth & avoid swearing —

We called on the Archbishop, Peter. In conversation with him, ^{a Priest who was with him} we told them about the monthly convent — talked about the conversion of the jews — & enquired about the greek prayer books. They said the psalter consists of 12 volumes for the 12 months of the year, the apod'p'os 1 volume, & there are 3 vols. for the different feasts in all 14 vols. — — —

Wed. May. 21. 1823. Called on the Armenian Patriarch. He received us with a profusion of Oriental compliments, but it was merely a visit of ceremony.

Fri. May. 23. Called at the Principal Gr. Convent & visited several of the Priests. They told me that since the Gr. revolution commenced the Turks have exacted from that convent upwards of 3000 purses. A purse in the language of Turkey is 500 piastres, a little more than \$50 i.e. in all more than \$150,000

Abraham Shiliffo came to my room & I showed him Rom. 3. in the Heb. text. wh. he read.

Sat. May. 24. In the morning walked out to the Greek Monastery of the Cross. A little way W. of Jaffa Gate we passed a

collection of Turkish tombs, & a reservoir for collecting rain water in the winter. It is now dry. It is said to have been originally the work of David. - In 15 or 20 minutes from Jaffa gate we came to the top of the hill wh. overlooks Jerusalem. It is not however high enough to give a fair view of the city, you only see the castle, minarets & domes rising above the W. wall. Hence we descended to the convent wh. stands in a valley about half an hour W. of Jerusalem. It is called the Monastery of the cross, to borrow a phrase from Maundrel "Because here in the earth, that nourished the root, that bore the tree, that yielded the timber, that made made the cross. Under the high altar you are shown a hole in the ground, where the stump of the tree stood, & it meets with not a few visitants so much venerated, & so much worshipped, as to fall down & worship it."

We visited the library. The books are heaped together in the utmost disorder. Among them there are some in Greek, Ethiopic, Syriac & a considerable number wh. I took to be Armenian from the character, but wh. on inquiry I was told were Georgian with the same character wh. the Armenians use. I observed also several inscriptions on the floors wh. seemed to be Armenian but wh. were likewise called Georgian. The Superior told us that this Monastery was built by the Georgians Xth many centuries ago. There are now no Monks in the Con-

vent except the Superior & a few servants. He received us very well, & when we were coming away invited us to remain & dine with him & to call as often as we please. "The monastery is your own" said he, the oriental way of saying "make yourselves at home here."

In the afternoon we visited the Jewish Synagogues. The first we entered was a large open court fitted up with an altar & 20 benches & mats of reeds. It belongs to the Sephardim or Spanish Jews, of whom about 30 were present performing their religious service. One of the Rabbies was reading & the rest sat listening. From this we went into 3 or 4 others adjoining it which also belong to the Spanish Jews, & one which belongs to the Ashkenazim or Polish Jews. After the Spanish Jews had finished their service the German Polish Jews assembled & we attended a part of their service. About 40 men & boys were present. Several Rabbies whom we knew welcomed us when we entered. One was reading from the roll of the law. Occasionally the whole assembly uttered a few words with a loud voice. After the reading of the law was finished they began their prayers, each speaking in a whisper & bowing often. From these Synagogues ~~who may~~ may in fact be considered as only so many different apartments of one great Synagogue just as the different chapels around the tomb of Christ are called one Church. From these we went to the Synagogue of the Caraites.

There are only three families of them in Jerusalem who all live together. We saw two of the men who are better from the Crimea & both knew Mr. Way & Rabbi Solomon. They showed their Synagogue. It is a small, damp, dark hole. They showed us a MS. copy of the O. Test. wh. they say is 400 years old. They then showed two copies of the Law in rolls. They made no objection to our reading in them & handling them. The age of one they did not pretend to know. The other they said was written 400 years ago. All these are without the points. They told us that their Synagogue was built before the Turks first took Jerusalem & that it has been a Karaite Synagogue ever since. (Query How does this agree with history?) We were obliged to take off our shoes in order to enter it & as I had no stockings on I found it rather uncomfortable. - Abraham Shiffro was with us. An upstart Spanish Jew began to insult him, told him he was no longer an Israelite but a ~~man~~ (Motsree) -

L.D. 25. 1823. The carpenter came again to converse about business, & I gave him another exhortation about the Lord's Day. - Pietro was present at our morning devotions. Read Gal. 5. & prayed in Italian. - after prayer I ~~showed~~ read to him the second commandment & the last verse of John's first Epistle, & explained to him the wickedness of worshipping images. He seemed to know almost nothing about it, but concluded by saying "to worship God is sufficient." I

At 10 four German travellers, ^{2 d. Shiffro} came to our room & Mr. W. performed service in German. He read several portions of scripture & expounded Ps. 51. Just after he began Rabbi Isaac ben Shlomo came to visit us & thus heard the gospel. — John a Greek-Arab, called & I read to him Mat. 5. in Arabic. — He then told me how he had succeeded two years ^{ago} in converting two Abyssinians. He said he gave them food every day for a year & at last it succeeded & they were baptized & are now Xrs. The Armenians he said were very angry with him & tried to ^{kill} him but thanks to God they could not. He says the Armenians & Abyssinians are of the same faith. The people here seem to have no idea of a man's being converted except by worldly motives. — Two Greeks from the great convent called & we conversed about the points of difference between Greeks, Protestants & Catholics. — Another came & with him I read Rom. 3. & talked about justification by faith. He knew nothing about it & talked about men's being saved by their good conduct in trade &c. —

Mon. May, 26. 1823. Early this morning we went to visit what Jews, Xrs & Turks unite in calling the tomb of Samuel & his Mother Hannah, at Rama. It is H. H. W. from Jerusalem. We were two hours in riding to it. Schlessner says Rama was 20 stadia, (5 miles) N. of Jerusalem. Rama is sometimes mentioned as one of the cities of Benjamin. See Josh. 18. 25. Judges. 4. 5. 1 Sam. 1. 19. — 2. 4. / 7. 17. / 19. 18. / ~~25. 1.~~

It is sometimes spoken of as if it were a district of country. See 1. Sam. 19. 22. Hailoth in Ramoth & 14. 22. 6. Gibeath in Ramoth. It is probable that the same name was sometimes applied to the city & sometimes to the country around it. Just as we have in America the city New York & the State N. Y. & just as the name Mass is now used sometimes for Mass only & sometimes for the whole of Egypt, & Thana sometimes for Damascus & sometimes for the whole of Syria. There is now a mosque over the grotto in wh^(2.) the Prophet & his Mother are supposed to have been buried. It appears from 1. Sam. 25. 1. that Samuel was buried in "his own house at Ramoth." Of Hannah's sepulchre I find no account in H. ^(3.) The Arabs who keep the mosque & the tomb would not allow us to enter the latter. We might perhaps have entered had we first obtained a pass from the Governor. We looked into the tomb through a window wh^(1.) was opened for us. The keeper said there ^{were} within carpets wh^(1.) were sent from Constantinople in honor of the tomb. From the top of the mosque we had a fine view of the surrounding country. It seemed to me more uneven & rocky than the most uneven & rocky parts of N. England. Here we saw the Mount of Olives & the mountains around Jerusalem, but the city itself could not be seen. Nearly h. of us appeared Arimathaea, Jaffa & Sidon (the an. Tyddor). On a hill E. of us was a village called Ramoth in a valley S. of it the

village Beit Naneena. W. of the In coming out we had seen about an hour after leaving the city, in a valley a little W. of us the village Lifta & half an hour afterwards Beit ~~Shea~~ ^{Iksoa} ~~Iksoa~~. We also saw a few other small villages but did not learn their names. Around the Tomb of Samuel are a few stone huts inhabited by Arabs, but the place cannot be called a village. In returning when we came within half an hour of the city we stopped to see the tombs of the last Jewish Sanchidims, at least such is the Jewish tradition concerning the place. It is a subterranean excavation, dug out of the rock, like the tombs of the Kings at Sheches & like a great number of subterranean grottoes around Jerusalem. We entered & found the first apartment 7 paces square. On the sides of it there were 13 places for coffins for depositing corpses, dug out endwise on the sides of the room. From this a door. From this room we went successively into 5 others none on a level with the first & others below them. Here our light failed us & we were obliged to return. In these rooms we counted 63 coffins, but were not able to ascertain whether what the Jews say of there being just 72 coffins is true or not. - We went next to the grottoes wh. we had once visited as the Tombs of the Kings but wh. the Jews call ~~Robb~~ the tomb of Robb Sheboa, who was a rich man in Jerusalem when it was besieged & supplied the poor very bountifully with

bread. ~~The~~ means "the Dog Satisfied?" & the reason of it is that when a poor man came to this Jew as hungry as a dog he always went away satisfied. There is a stone in it wh. the Jews say the Greeks once took & carried to their convent, but the stone came back of its own accord to ~~the~~ took its place in one of the lower apartments of the tomb. From this place we went to the valley of Matrimony. Page 116. - A little W. of the grottoes wh. we saw the other day is one wh. the Jews venerate as the tomb of Simon the Just. Thence crossing the valley we ascended the N. Summit of Mount Olives. Here we had a fine view of the plains of Jericho, the river Jordan, the Dead sea & the long, equal range of hills wh. lies beyond. This range of hills as far as the eye can reach N. & S. appears to be of an almost perfectly uniform height. On some part of this range Moses ascended to view the promised land. There is a place, but I know not where, which the Turks now venerate as the tomb of Moses. The N. end of the Dead sea, where the Jordan empties its waters, ~~is~~ ^{is} 8. from Jerusalem. Passing near the place of the Ascension, on the S. summit of Mount of Mount Olivet we stopped to look at what the Jews venerate as the tomb of the Prophets. Nubab. (2. Kings 22. 14.) There is a grotto & a building erected over it. It stands at the South side of the village wh. has & the place of Ascension is at the N. side of it. Descending the

the hill to the S.W. we soon came to what the Jews call the tomb of the Prophets Haggai, Zechariah & Malachi. There is no Monument over it. A large hole admits into an apartment under ground. From this there are two passages but both connected so that entering at one you make a semi-circle & come out at the other. We came to the foot of Olivet near Absalom's pillar, a little circular stone building terminating in a point at the top. 2 Kings. 18. 18. It is near the brook Cedron, E. of it; near the tomb of Pharaoh (or more probably of Pharaoh's Daughter) & on the left hand as you cross from Mount Olivet to Mount Zion. - Hence we followed the bed of the brook Cedron until we came to the gardens of Gethsemane. There we picked some olive branches, ~~were~~ turned toward the city, leaving the Monument of the virgin Mary on our right. We then rode round the N. side of the city & entered by Jaffa gate & returned to the convent. - Mohammed the Turk who furnished us horses went with us. We took also Rabbi Isaac ben Abraham as a guide & Abraham Shiffro & Antonio were likewise in the company. The poor Jews being in our company rode on horseback yet our company did not save them from the taunting reproaches of the Turks as we passed the streets of the city.

Tues. May 27. Walked out with Mr. Wolf & A. Shiffro. A Turk who was carrying about apples to sell asked Abraham very impu-

dently where he was going & then followed us
exclaiming "These Frankes are friends of the jews!"

Wed. May 28. Bought the Babylon Talmud
of Rabbi Solomon Sapir, consisting of 19 vols
folio & containing ~~48~~ treatises on
the following subjects.

Thurs. May 29. 1823. Called on the Governor to get a guard to accompany us to the Jordan. He promised us two Soldiers. — In the morning I had a long conversation with Papas Isa about the Ecclesiastical usages & religious opinions of Xus in America. As most of the particulars he said "Like the first Xus!"

Fri. May. 30. In the morning Giorgio called & wished me to explain John 20. 23. Whose soever sins ye remit they are remitted unto them, & whose soever sins ye retain, they are retained. I explained it as meaning that the Apostles were to be inspired to proclaim to the world the conditions on wh. sin wd be pardoned, a thing wh. they did in their preaching & in their Epistles; & not ^{that} they wd pronounce the sins of individuals forgiven, a thing wh. they do not appear ever to have done. He then said "But the Apostles are all dead, & after them who has this power?" I replied "The Apostles have left their Epistles to teach us all that we need to know about the way in wh. sin can be forgiven. No man has any longer the power wh. was given to the Apostles & it is blaspheming for any man to pretend to it." He seemed ~~to~~ have some confused idea that this power is still in the hands of the Priests. "But said I if you go & confess to your Priest, can he know your heart?" He answered "No." "And how then can he forgive you?" "He cannot forgive, he can only forgive say that God forgives" "But God will not forgive you unless you

truly repent. All the Priest can say therefore is that God will forgive you if you truly repent. Now this you know already, so that after conferring to the Priest you know no more whether your sin will be forgiven than you did before." Instead of replying to this he did as he & all the rest of the people here usually do in such cases, flew off to something else. - - He quoted Luke 5. 14. where Christ commands the leper whom he had cleansed to go & show himself to the Priest. "You think that means confession," said I. He replied "yes" "But does it say anything about confession?" "No, but it says, go to the Priest."

"But to go to the Priest is one thing & to confess to him is a very different thing." I then showed him the law in Lev. 13. & 14. which required that a man who was cleansed of leprosy should go & show himself to the Priest that the Priest might see whether he was really cleansed or not, & if then offer sacrifices. He still seemed to think there must be something about confession in it. ~~He~~ It is trying to one's patience to see how stupidly & foolishly they ~~are~~ argue. I showed him 1. Chron. 1. 1. & enquired whether he thought that meant confession, but ^{he} seemed not to understand what I meant. -

In the afternoon went out at Bab el Daoud (the Gate of Lions) & went to the little Marmarrah village, a few rods S. of the gate on the top of Mt. Zion, where is the Sepulchre of David. Christians & Jews are not

allowed to enter the tomb itself but only to
 enter the building & look in at a window,
 & the Turks who keep the gate require a
 few paras of every Xr for entering. They
 knew us to be Travellers & expected a large
 bakshish. We offered two piastres wh. they
 indignantly refused. We then offered $3\frac{1}{2}$ this
 they also refused. Upon this we turned &
 walked away & thus saved our money.
 Following the ^{S. wall} ~~W. wall~~ of the city toward the
 E. we went down the side of Mt. Zion &
 came to Bab el Mograbbi (the Gate of
 the Mogrebians) a little W. of the Mosque
 on Mount Moriah & not far from the
 N. E. corner of the city. Thence we went
 to the Pool of Siloam. Descending ^{2 flights of stairs} 30 steps
 you come to the water. It is pure, clear,
 soft, ~~sweet~~ with a peculiar sweetish taste a
 little resembling that of the Saratoga
 water. ^{50 or 60} ~~20 or 30~~ rods from this place the
 water issues from the ground near the
 S. end of Mt. M. An artificial Pool has been
 built where it issues. This stream waters
 the gardens & fields in the valley of Jehoshaphat.
 Between the S. end of Mt. M. & Mt. Z. is
 a valley. We crossed the valley of Gehenna,
 where it unites with the valley of Jehoshaphat,
 & ascending the hill on the E. side
 of it passed through Audama. It is on
 the side of the hill, very rocky, full of grottoes
 natural & artificial, in wh. probably they
 used to bury strangers. Crossing again
 the Gehenna we ascended Mount Zion

the S. & returned to our lodgings.

Sat. May. 31. 1823. A Gr. Priest called on me & I read with him in Luke 13. & conversed about the duty of repentance. I then turned to Rom. 3. & read & explained as well as I could the way of Salvation. He assented to all I said. ^{that} This however is no proof, he has the same views of the subject as I have. . . . Mr. Wolf spent the day with me in examining the Tabnud. In the afternoon a Jew came & told him that his house had been broken in & his things stolen. On examination it was found that the thieves had taken his bed-curtain - sheet & coat - & nearly all his shirts waivats & stockings. We sent information to the Governor who sent an Officer to look at the house & assured us that efforts w^d be made to discover the thief. -

S. D. June. 1. 1823. At 10 four German Travellers came to my room & Mr. Wolff preached to them. - Georgio called & I showed him 1. John. 5. 21. where the word idols is rendered in the Catholic versions. images (simulacri - Simulacris) Others ~~showed him~~ took an Arabic Test. wh. has the 10 commandments at the beginning & showed him the 2^d com. He said it was not from the law. I told him he w^d find it in the Arabic Bible of the Propaganda. He then said Christ had abolished the law. I showed him Mat. 5. 17. 18. 19. The conversation afterwards turned on praying to the Virgin. He said nobody could be saved but by the Virgin. I showed him Acts 4. 12. He said true salvation is through Christ but when we have sinned we must go

to the virgin to intercede with her son for us. I showed him 1. John. 2.1. & then called on him to produce a passage from scripture wh. speaks of praying to the virgin or of her interceding for us. He could bring nothing but Rev. 14. - While he was with me I showed several passages wh. speak of the worth of the soul & of the nature of true religion. While I was engaged with him Mr. W. was reading Rom. in Heb. & preaching the Gospel to Rabbi Joseph Mascovy. Something was said about the bondage of the Israelites in Egypt & Rabbi J. M. said they were ^{very nearly} 240 years & no more. This agrees with the usual chronology of the Jews & with what St. Paul says of 430 years.

Pietro called & I gave him my Arabic Text & referred him to 1. Cor. 13. He began a word to the end of the Epistle. —

■ ~~Thurs~~ at 9. in the eve. 77. —

■ Mon. June 2. 1823. Busy in preparing for a journey to the Dead Sea & the River Jordan. I am sometimes wearied with the fatigue & perplexity of packing & unpacking, & engaging ^{attempts} & encountering the perils that always attend travelling in this country. I am a Pilgrim, a Traveller, a stranger. I have no home on earth. I seek one in the skies. If my pilgrimage is soon to terminate may I be ready. If ^{am} to live & labour long may I have grace to do it faithfully.

Tues. June, 3. We had made our arrangements to set out early this morning. The governor had promised us a passport & a guard of two soldiers. We sent early for the passport but it was not yet written & the governor was asleep. We sent several times in the course of the forenoon & received the same answer. It is the Ramazan & the Turks eat & drink in the night & sleep in the day. It was 5 P.M. before we got our guard & passport. Our company consisted of Hadgi Moham-
med, & Hadgi Ibrahim the Turkish soldiers, Mo-
hammed & Abou Youssef who furnished our
horses & went armed, three Germans, Dionisius
& a Greek, & our servant Antonio. - David the Super-
ior of the Greek convent of St. Saba who resides
in the convent where we lodge accompanied
us to his convent & so did Sheekh Dowd the
Protector of the convent & the collector of the tri-
bute from Pilgrims & from the Monks.
We went out at Jaffa Gate, passed around the S. side
of the city through the valley of Hinnon, into
the valley of Jehoshaphat, & followed this valley
in a S. easterly direction till half past 6. We then
crossed ~~the~~ a hill into what the Arab told us was
the valley of Laban. We know not how to reconcile
this circumstance with Chateaubriand's remark
that the Monastery of St. Saba stands "in the
very ravine of the brook Cedron," a re-
mark which was also made to us by the Super-
ior of the convent himself. Possibly the two
valleys may be connected in some place
which we did not observe & the brook thus

run from one into the other. I hope to visit St. Saba again & investigate this point. — As we crossed the hill into the valley Sabān we rode through an encampment of Bedouins about 25 ^{blacks} tents surrounded by numerous flocks. In three hours & a quarter from Jerusalem we reached St. Saba. Before coming to it we rode some time on the side of a hill with a valley several hundred feet deep below us, the sides of wh. were steeper than the roof of almost any house. On the S.W. bank of this channel is St. Saba. At the upper end of it is a tower & a little way from it "The church is seated on a little eminence in the bottom of the bed, whence the buildings of the monastery rise by perpendicular flights of steps & passages lead out of the rock on the side of the ravine, & thus reach to the ridge of the hill where they terminate in two square towers. One of these towers is out of the convent." In the sides of the ravine are many grottoes. At the bottom of this ravine is the dry bed of the brook ledron wh. runs hence to the Dead Sea. The monks told me that after a rain this brook becomes a torrent. The water however soon passes away & after the heaviest rains the bed is dry again in 20 or 25 days. The Superior told me that his convent was founded in the time of Justinian, 1300 years ago by an eminent Saint whose name it bears. A great quantity of skulls are still preserved here of monks & other X^{ns} who were killed in & near the convent by the Turks

Arab Sheikh at ~~St~~ Saba.

when they conquered the country
in the time of Omar. The number of Monks &
servants now belonging to the Convent is
about 25. - There are no inhabitants in the
surrounding country except a few war-
like Arabs. Before we reached H. Saba,
Abd went by direction of the Superior to find
Sheikh Ahmed, the chief of the Arabs in these
part, that he might also accompany us.

Wed June 4. Sheikh Ahmed arrived in the
night accompanied by a dozen armed
men to accompany us as a guard. We
had supposed that two soldiers from the
governor & the two other Turks w^d be guard
sufficient, but they told us at the convent
that Bedouins would pay but little atten-
tion to Turkish Soldiers who were strangers
& that we must take Sheikh Ahmed & some
of his men. It was finally agreed that
he & four other Bedouins w^d accompany
us, viz. Sheikh Yousouf, Sheikh Abd,
Hassar Allah (i.e. the help of God) & Moham-
med. We

We took leave of the Monks who had
treated us very hospitably & set out a
quarter before 7. We returned a short distance
by the same road that had led us to the con-
vent & then turned Eastwardly & rode over & among
ragged rocky mountains. On the summit
of one of them we ~~rode over~~ saw an edifice wh^{ch}
the Turks vint & venerate as the tomb of
Moses. The Greeks say the origin of the
tradition is this. In the time of the Greek
Empire a convent was erected on the

place by a Holy Man whose name was ^{Moses} ~~the~~ & his name is, was common in such cases, was given to the convent. When the Arab Mussulmans took the country they mistook St. Moses for the Prophet Moses & have ever since made pilgrimages to the place. Near this mountain I took a sample of the rock wh. was highly strongly impregnated with sulphur. We saw the Dead Sea ^{from} at the summit of one of the mountains at 7½ but instead of going directly to it we bent our course a little Northwesterly & at 10¾ entered the plains of the Jordan R. of the Dead Sea. At 11½ we arrived at the sea. ~~we continued on its shore~~ We tasted the water & found it nauseous & bitter. I think beyond anything I ever tasted. ^{The water looks clear & pure.} ~~It has been said that the wind made has scarcely any effect upon this sea. It has been said that these "waters are so heavy, that the most impetuous winds can scarcely ruffle their surface." Nothing is more entirely without foundation. The wind was by no means impetuous when we were there & yet the waves seem so high that I found it difficult to fill round bottles with the water. My clothes were wet by the waves & as they dried they were covered with Salt.~~

After my return to Jerusalem I made an experiment with a part of this stone. I placed it on hot coals. A strong stench of sulphur issued from it. Soon it began to blaze. The blaze rose 4 or 5 inches high & continued about 2 minutes. I kept it on the coals for half an hour. It

I filled three bottles with the water. It has been foolishly said birds cannot fly over this sea. But we saw a great number about its borders & at one time I observed three at once flying over the water. We looked for fishes, but in vain. It is said that no vessels ever sail on this sea. This is true & the reason is obvious. There is no vessel there nor anybody who is either desirous or capable of constructing one. We wished to see the mouth of the Jordan. Chateaubriand ^{calls} ~~it~~ this "an essential point wh. Hasselquist alone had hitherto explored." We informed the Arabs & Turkes of our wishes. They objected but we ~~at~~ insisted on going & they at length yielded. We ~~therefore~~ rode more than an hour along the shores of the sea & came to ~~what we were told~~ ^{a channel of water} ~~which~~ ^{was} the object of our pursuit. The day was so far spent & our attendants were in such haste that we had no time to examine it. We came up to a channel ~~where~~ with water in it which I supposed to be a branch running out from the sea. With this impression I left it disappointed at being obliged to give up the object of your pursuit. But after our return to Jerusalem ~~we~~ I found Mr. R. supposed that to be the mouth of the Jordan. The Chelk

lost nothing apparently of its ^{size} ~~weight~~, but became soft & white like chalk. I am not able however to judge from this experiment whether a mountain or plain composed of this material would be kindled by lightning, & so as a conflagration producer. — Josephus says God kindled the fire ~~the~~ by a thunder, & that

An. Book 1. ch. 11. Sect. 4. —

Jordan 149. Jericho

told him this was the case. I asked our
servant about it & he said the same. The
Arabs told him that was the Jordan. -
When we left that place instead of follow-
ing this channel we were obliged on ac-
count of the badness of the way to turn
off from it in a N.W. direction so that we
soon lost sight of it. This prevents our being
able to speak with certainty about having
seen the mouth of the Jordan. I think how-
ever what we saw must have been there the
mouth of that river. We left it at 1 1/2 & at
we passed by ~~a heap of earth or a little mound~~
or little hill with either a column or a pile
of stones on its summit. I enquired what it was,
and one of the Arab Drabs said Habi Ibra-
him, (the Prophet Abraham.) Mr. R. tells me he
enquired of another who said it was called
Galgala. Query, Is this the Gilgal where Joshua
& the children of Israel encamped "in the 8.
border of Jericho." At 2 1/2 we arrived at the
Jordan, where pilgrims usually visit it &
where the Israelites passed over it opposite
to Jericho. From the Dead Sea to this place
the ground is most of the way completely
barren, not a green thing to be seen. The
ground looks like a mixture of red, black
earth & ashes. I swam across the Jordan
& took a walk in the plain of Moab, in the
inheritance of Reuben, "on the other side Jordan,
toward the rising of the sun." I sat on the bank
& read Joshua 3. & then read Matt. 3. in Gk. &
prayed with Antonio & Dionisius. We

found the current very rapid. The water is drinkable though muddy. I observed nothing peculiar in its taste. The W. bank is 10 or 12 feet higher than the water, yet our Shells assumed me that the water sometimes overflows it. The E. bank is much lower than. While we were on the shore we saw two Bedouin Horsemen ^{ride} across the river. These were the first human beings we had seen since leaving St. Saba. The whole country is a desert inhabited only by wandering Bedouins. We left the Jordan at 3 $\frac{3}{4}$ but instead of proceeding directly for Jericho we made a bend southward to see the ruins of the Greek Convent of St. Yerasmus, at which we passed at 5. Just before reaching it we passed a fountain of good water. The situation of it corresponds nearly with what is laid down on D'Anville's map as the fountain of Elisha. But Marindrel & Chateaubriand both place that fountain N. of Jericho & near the mountain on wh. Christ is said to have fasted. This latter situation corresponds best with the account given 2. Kings 2. 19-22. - for from this fountain the water runs by Jericho. - At 6 o'clock we arrived at Jericho. Several Horsemen came out to meet us. Our Arabs rode forward as soon they came in sight & the two parties met on the full gallop with spears set as if for each other's destruction. But at the moment of meeting all this appearance of hostility vanished & the most friendly salutations succeeded. We took up our lodgings for the night, men

Fountain of Elisha.

4 horses altogether in an open yard of the castle. This castle is in a ruinous condition. We walked about among the tents that compose the modern Jericho. The sides are of rough stone: the roofs of bushes & mud. The whole number of inhabitants is probably 2 or 300.

June 5. Early in the morning we arose & at 5½ we left Jericho for Jerusalem. Instead however of proceeding directly for the mountain we turned to the W. in order to see the the Mountain on wh. Christ is said to have fasted. On our way we came to a stream of pure running water & followed it to its source. It issues from the earth at no great distance from the foot of the mountain Anavantania, & dividing its waters into two principal streams supplies Jericho & waters the plain wh. in this part is very fertile. This is the Fountain of Elisha. See 2 Kings 2. 19. We looked at the Mount Anavantania on wh. it is said that Christ fasted. There is a chapel in sight on its summit, but we did not ascend it. Turning S. W. from the Fountain of Elisha we soon came to the mountains & pursued our course ~~westward~~ W. toward Jerusalem. At 9 we passed the ruins of Khan Watroos. Between 11 & 12 we stopped to refresh ourselves at a delightful Fountain by the road side. At 1, we arrived safely at our lodgings, extremely fatigued but grateful that we had been enabled to perform this interesting journey in safety. -

The Arabs call the Dead Sea Bahar Loot (the sea of Lot.) "According to J. Anville, the Arabs assign to the Jordan the name of Nahar el Avedis, ^{pronounced Jordan} but Father Roger says that they call it Nahar el Chiria. The Abbé Mariti gives to this name the Italian form of Scheria, & Volney writes el Charia" we never heard Arabs speak of the Arden. The name they gave the Jordan with English orthography is Shaveeah.

We saw neither city, village nor house after leaving Jerusalem until our return, except the convent of St. Sabo, & Jericho & Bedouin tents. After leaving St. Sabo we saw no human beings till we arrived at Jericho except two Bedouins at the Jordan.

We searched for the apple of Sodom & found two kinds of fruit either of wh. with the help of a little poetic imagination might answer the description. The one grows in abundance near the Jordan where we bather. It grows on a bush. We picked some of the apples wh. were probably of last year's growth. They were black & dry & did not in outward appearance correspond with what is said of the apple of Sodom. Perhaps however it is different when the fruit first ripens. On opening these apples we found them soft & dry, like the pith of an Elder or of a corn-stock that is thoroughly dried. There is no pulp or flesh in the inside. It has but one or two seeds generally & those resemble apple seeds.

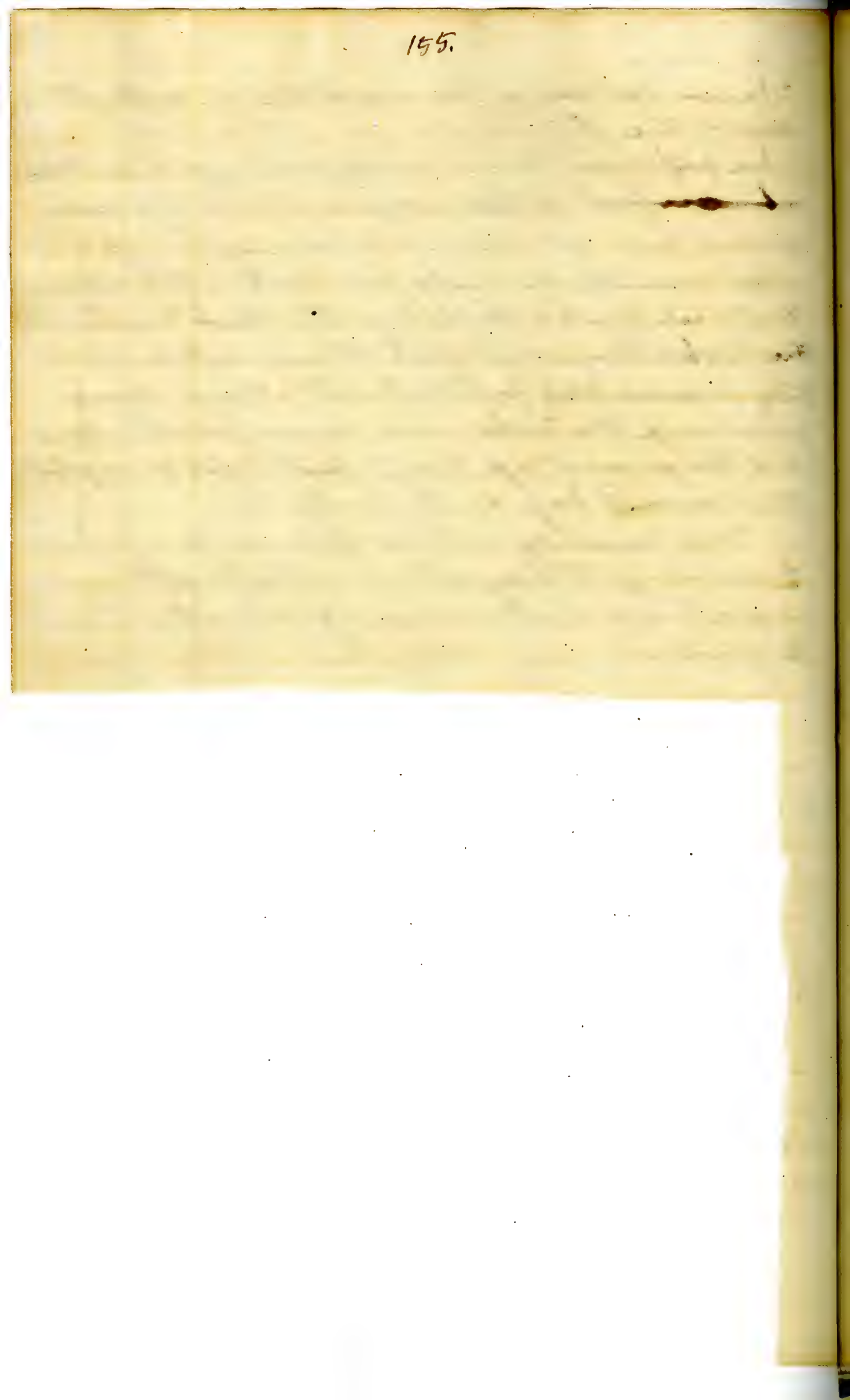
The other fruit wh. we saw & wh. seems to me more like the apple in question grows around Jericho. This fruit looks very inviting

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but its taste is extremely bitter & disagreeable.
Plutarch who thought this the
apple of Sodom says "when dried it yields a
blackish seed, wh. may be compounded to ashes,
& wh. in taste resembles bitter pepper." —
Whether either of these is the apple in question,
or whether there is any such apple even after
all that Saitius & Josephus & others after
them have said, I will not undertake to
decide. The Bible says of the Israelites when
they sin "This vine is of the vine of Sodom
& of the fields of Gomorrah. their grapes are
grapes of gall, their clusters are ~~thorns~~; Their
wine is the poison of dragons, & the cruel venom
of asps." Deut. 32. 32. 33. This is figurative lan-
guage & means that the Israelites should
find bitter fruits from their sinful prac-
tices as the inhabitants of Sodom had
done. The apple of Sodom may be a similar ^{metaphor} ~~metaphor~~
^{figure} ~~figure~~. When we were at the Dead Sea Sheikh Ahmed told
us that he had been around it & that it was
7 days round. He talked of the villages Saltz &
Bersek beyond the Jordan; & of the travellers
Sutzyer & Birkhardt whom he knew under
their oriental names Moosa & Ibrahim.
He said that Moosa was an excellent man &
assigned as an evidence of it that he made
him a bakshish of 500 piastres for accom-
panying him 25 days in the deserts &
mountains around this sea. ~~Hasa~~ One of
our Arabs, ^{was named} Wasar Allah, i.e. the Help of God. We
asked him where he liked ^{best} to live, in the city or the
desert. He replied "In the desert." We asked why.
His answer was striking & characteristic.

"I am the son of the desert. I am not the son of the city."

We performed this journey during the ~~Hot~~ ~~summer~~ part of Ramadan in wh. Mussulmans are not allowed to eat anything till after sun-set. The Arabs paid but little attention to it, & eat, drank & smoked in the Fast Day time. ~~The~~ Turks they said that when in their tents they observe the fast but not when abroad travelling. The Turks were more particular but they gave up their fast before night the second day & ate freely. -

This journey cost us \$20, each. We found it necessary to pay all our attendants much more than what we had agreed with them to go for. -



Fri. June. 6. 1923. Too much fatigued to do anything.

Sat. June. 7. Sheikh Ahmed called & brought us a present of a lamb. We gave him in return a pair of shoes & a pocket handkerchief. -

S. D. June 8. Early in the morning Pietro called & I read with him the 10 commandments in Arabic. - We spent an interesting season in social prayer. - I read Mat. 10, with Abraham Shiffro in Heb. & Ital. & had some conversation with him of wh. the following is the substance. "Do you believe that Jesus is the Messiah?"

A. "Yes."

Q. Do you tell the Jews that you believe this?

A. No.

Q. What would you tell the Jews if they should ask you the question?

A. I would tell them that I believe.

Q. What do you think the Jews wd do if they you should tell them that you believe?

A. Reproaches & persecution I think I could bear, but I fear they would take my life.

Q. Do you pray to Jesus Christ.

A. Yes.

Q. Do you pray to Moses?

A. Never.

Q. What do you ^{think} a man must do in order to be saved?

A. He must believe in Christ & avoid sin.

Q. Do you think all Christians will be saved?

A. All true Xus will be saved but not all who bear the name.

Q. Do you know what is meant by being born again?

A. It is having a new Spirit."

Here I spoke at some length of the change that is effected in the heart by the Spirit of God & of the fruits which follow from it. I then asked "Do you know what Xus mean by the Trinity."

A. That the Father, Son, & Holy Spirit are one God.

2 Do you believe that?

A. Yes." We had also much other conversation & I gave him such instructions & exhortations as I judged most appropriate.

Rabbi Isaac ben Cheloma called on me. I said something to him about the way of salvation. He said "If I spend the whole day in reading the Talmud God will accept me." I read to him Rom. 10. 3. & told him that was an exact description of the Jews of the present day. Instead of answering me he began to make objections against the divinity of Christ. I told him (what is very true) that I had not yet seen a Jew among them here who would discuss subjects thoroughly. They all fly from one thing to another & we can never keep to the point. He then began to talk about Jews as the people of God, & said all other nations were created for the sake of the Jews. I then told him with great plainness how their national pride blinds them & how necessary it is to become humble if they would ever learn the truth. He began to quote Talmud. I referred him to a most absurd & ridiculous Rabbinical History of America wh.

he brought to me the other day ~~and~~
 & told him their Salim was just like that,
 a parcel of stuff wh. no man of common ^{sense}
 could believe. At what I said about the Hist.
 of America he was much mortified, for
 he had brought me the most foolish &
 nonsensical thing imaginable as a
 true history of it.

The Russian Count Medem, the German
 Doctor Westphal & Barclay whom we knew in
 Egypt arrived today accompanied by Mr Kunch
 a Frenchman & took lodgings in the Catholic
 convent.

Tues. June. 10. Yesterday the Turkish Ramazan
 finished & today the feast of Bairam commences
 wh. is to last three days.

Wed. June. 12. Received a barrel of crackers &
 a cheese from my dear friends Capt. & Mrs.
 Haraden of Salem, via Smyrna, Alexandria,
 Damietta & Jaffa, received at the same ^{time}
 letters from Constantinople, Smyrna, &c.

Accompanied the Count & his com-
 panions to visit the Church of the Holy
 Sepulchre. — A Catholic Priest showed us in the
 N.W. part of it the chambers wh. are occupied
 by the Catholic Friars who remain to guard the
 Holy Places & to keep the lamps burning. In the W.
 part of the building is a fountain, said to be the
 work of Helena, from ^{which} the different denomina-
 tions of Xus in this temple draw water. In the
 upper part of the building are several apertures
 through wh. the Turks are able to observe what
 is going on within.

Thurs. June 13. Today the Greeks celebrate the feast of Christ's Ascension. Very early in the morning the whole multitude of Greeks went over to Mount Olivet. — A rainy day. It is noticed as a very unusual thing for rain to fall at this season. —

Fri. June 14. The Superior of the Abyssinian Convent called on us. He says there are 10 Abyssinians here ^{all} in his Convent. I showed him the Psalter. He says it is very good but for the use of the Abyssinians it is very necessary to have also the 15 lessons from the Prophets & the Litany of the Virgin. He showed us a Ms. Psalter wh^{ch} has these ~~at~~ the dose & offered to sell us that & a Ms. copy of John's Gospel for 16 Dolls. —

This morning I asked Papas Iza Petros about the Holy Fire at the ~~cross~~ tomb of Christ at the Passover. He says there is something like spirit on the tomb of Christ. The Bishop after the proper prayers collects a little of this & applies it to the ~~candle~~ ^{wax candle} wh^{ch} immediately takes fire. The fire often appears first in the lamps, & on one occasion it made its first appearance in a lamp in the ~~Convent~~ ^{Chapel} of the Catholics. A Friar who was present was so enraged that he seized a cane & struck the lamp & broke it to pieces. A few days after that Friar died. The Armenians once complained that the Greeks alone entered the sepulchre & receive the fire & by means of money got permission from the Turks to do it themselves. The Greeks all waited out of the Church. The Armenians entered & made their prayers but

all in vain the fire did not appear. But where the Greeks were a marble column was miraculously rent in sunder & the fire appeared. This was more than 100 years ago. I was indeed surprised to hear a man so intelligent & so liberal as Papas Ios tell such a story. -

A few days ago we received a letter from Rabbi Isaac ben Shlomo, of wh. the following is a translation.

"May Peace & blessing & life sh^o go out from Zion & Jerusalem upon the Lords, the Masters, the Friends, the Precious, the Mighty, the Wise, the Exalted, those who follow good works, the Beloved Friends, Mr. King, & the second the Master ^{or Rabbi} Mr. Fisk, & the third the Beloved & the Friend the Master (or Rabbi) Joseph Wolf (May he live)

The Beloved & the Friends will not be displeased with the letter which I send unto you, for I myself cannot tell it ~~for~~ with words & the chief reason is that I am ashamed to come before you. For this reason if your servant has found favour in the eyes of the Lords to give me my desire & to accomplish my request for a poor man ^{afflicted} & despoiled am I. For this reason I cannot write sufficiently to you & the desire which I desire is ~~therefore~~ ^{this} (as I said ye are disciples of Jesus of Nazareth are ye & with certainty ye perform what is written in the book & I have seen that there is written in it that if there is to thee two garments & thy neighbour desires one, give to him) & therefore I hope that on the arrival of your Jewish books, the Bibles & Psalters & other books, ^{that you will} to give them to me & to Abra,

Abrahams if not for a gift at least for a little money in order that our souls may be quickened & in order that ye may become enlarged; And I write not more to you for today is the evening of the Holy Sabbath. There are the words of your friend in truth Isaac the son of my Father, my Lord Philomel at Jerusalem / may it soon be established & built again

Sat. June 15. 1823. The Superior of the Abyssinian convent called again & offered to sell us the Gospel of John & the Psalter with the lessons from the Prophets & Solomon & the litany of the Virgin, in Abyssinian for \$7 dolls. He finally offered to give us the Gospel on condition that we buy the other. He feels very anxious to have the Psalter printed with these additions. We went with him to visit his convent. It is near the E. end of the Church of the Sepulchre & they have a window wh looks down into the chapel where Helena found the cross. We also visited the Coptic convent. The Priest who received us said there are four Priests in Jerusalem & in all 30 or 40 Copts. We saw a little room for a school. There were but two children in it. We went afterwards to the Syrian Church & convent. The Syrians have a Bishop who received us very well. He says they are called Jacobites because they are Beni Israel, the descendants of the first Christians & Samaritans. There is here one Priest, one layman, & a few nuns.

Took the measure of the city by paces

& found it as follows -

	from Giappa gate	to	according to
	paces		Manned
to S.W. corner	468	---	500
to Lion Gate	195	---	215
to the Bend	295	2	605
Moghebbin Gate	244	2	
S.E. corner	415	---	470.
to the Golden Gate	353	---	380
to Stephen's Gate	230	---	240.
to N.E. corner	360	---	385.
to Herod's Gate	359	---	375
to the Bend	250	3	380
to Damocerus Gate	150	3	
to N.W. corner	660	---	680
to Giappa Gate	300	---	400.
total	4279	---	4630

I was more than an hour in walking round the city.

S. D. June 16. Pietro called & I read John 1. with him in Arabic. - Rabbi Isaac ben Shlomo & afterwards Rabbi Isaac a Spanish Jew called & with each of them we read portions of the W.T. & conversed on religion a long time. John a Greek called & I read with him the 10 commandments in Arabic. Another Greek called with whom I read & conversed sometime.

Mon. June 17. The Abyssinian Superior called again on us. We conversed sometime about the Abyssinian, Amharic & Tigri languages, but gained very little information. He often contradicted himself. He says they are generally 7 months

in going from here to Abyssinia but if one goes on without stopping waiting at different places he may go in two months. The route is by Cairo, Suez, Jidda, & from thence there is a journey of three days by caravans through a desert. - We asked if they circumcise in his country. He said yes & immediately showed us that he had been circumcised himself. He says they circumcise females too for if women are not circumcised they do not smell well. - He told us about a race of men in the Neighbourhood of Abyssinia called the Galla, who believe in God, but know nothing about Moses, Christ, the Virgin or Mohammed. They often sell their children as slaves, are a stout, fine people, famous horsemen & great warriors. - He says the Abyssinians, Copts, Armenians & Syrians are all Sowah, sowah, i.e. united, good friends. - The Abyssinians baptize by immersing the child 3 times & repeating the whole name of the Trinity at each immersion. -

In the afternoon we made a visit to the Greek Metropolitan & then went into the Library of the convent. They have a considerable number of MSS. Among them we found an ancient MS. of the N.T. which we spent some time in examining. The disputed passage 1. John 5. 7. is entirely wanting. The 7 & 8 verses stand thus
 "For there are three that bear record, the Spirit
 & the water & the blood &c. Acts 20. 28. stands thus
 "the ^{seed} friends of the Lord & God who he ^{paraphrase} latter &c.

purchased (Ποῦ Κρίον ναὶ Θεοῦ) 1. Tim. 3. 16. &

Chr. came who is over all God blessed forever

Prov. 9. 5. are as in the common copies now in use. —

Tues. June 17. Went out to visit the Greek monasteries. Called first at St. Demetrius ^{towards Jaffa gate.} The Superior has some reputation for learning & showed us a considerable number of books. The whole number of persons belonging to the convent is only 5 or 6. It is designed principally for the accommodation of Pilgrims. Our second visit was to the Nunnery of St. Mary the Great near a little S. of the Sepulchre. There are 28 or 30 Nuns. Several of their rooms are well furnished & they received us with much civility. After conversing some time with them on religious subjects we went to the Nunnery of St. Pothemius in which are only 6 or 7 Nuns. Our fourth visit was to the Nunnery of St. Mary of Saide in which are 30 Nuns. They told us a long story about miracles performed by a picture of the virgin who is now in their chapel. Among the Greeks & Catholics there are so many churches & convents dedicated to the virgin that in order to distinguish one from another they add some other ^{name} as the virgin of Saide, of Carmel, of Grief. &c. We went next to the Nunnery of St. Catherine where are 7 Nuns, from Russia & Asia Minor. They who speak only Russian & Turkish. In each of the Nunneries there are several who can read & we distributed 35 tracts among them. ~~for~~

Jerusalem.

David conquered Jerusalem from the Jebusites. See. 2. 5. 6-9. & 1. Chron. 11. 4-7. & Josephus Ant. b. 7. chap. 3. sect. 1 & 2.

- Joseph. says. War. b. 6. ch. 10. sect. 1. That Jerusalem was taken in the second year of Vespasian. "It had been taken 5 times before, though this was the second ^{time} of its desolation; for Shishak the King of Egypt, & after him Antiochus, & after him Pompey, & after them Sosius & Herod took the city but still preserved it; but before all these the King of Babylon conquered it & made it desolate, ~~and~~ the 1468 & 6 months after it was built. But he who first built it was a potent man among the Canaanites & is in our tongue called (Melchisedek) the righteous King, for such he really was, on whose account he was (there) the first priest of God, & first built a temple (there) & called the city Jerusalem which was formerly called Salem." "From its first building, till this last destruction, were 2177 years."

In Ant. B. 12. C. 1. Sec. 1. He says Ptolemy the son of Lagus also took Jerusalem.

War. B. 5. C. 4. S. 2. Wall was 10 cubits ^{wide} & 20 high.

S. 3. Towers 20 cubits wide & 20 high. compass of the city 33 furlongs.

Tower of Hippicus 30 cubits. of Pharaschus ~~40 cubits long wide & high~~, then reservoir, house, & tunnels 80 cubits. Tower of Pharaschus 40 cubits long, wide & high.

Salern. Jer. 14. 18. Ps. 76. 2. Heb. 7. 1. 2.

Jebus. 19. 10 Judges. 19. 10.
Jebusi. Josh. 18. 28.

David took it from the Jebusites. 11. Sam. 5. 6-9
Josephus. Against Apion B. 1. Sect. 22. p. 222. quotes
the following passage from Hecateus "There are many
strong places & villages in Judea; but one strong
city there is, about 50 furlongs in circumference,
wh. is inhabited by 120,000 men or thereabout. They
call Jerusalem."

War. B. 5. Ch. 4. Sec. 3. p. 24. "The whole compass of the
city was 33 furlongs."

War. B. 5. Ch. 4. Description of Jerusalem. —

Zion higher than Acra. Valley of the Shee-
mangers goes out to Siloam, divides Zion from
A. in the form of a moor when she is low.
Height of A. taken off & filled up the valley between
A. & Moriah by the Assyrians. — As the city became
populous it extended W. to the Monuments of Helena
Queen of Adiabene, & the Sepulchral monuments
of the Kings. & from the Monument of the Sul-
ley to the Valley of Cedron. Agrippa enclosed this
with a wall & called it Bezetha.

Note. p. 27. Vol. 6. Tacitus says 600,000 in J. when C. be-
sieged it.

War. B. 5. Ch. 13 Sec. 7. — 600,000 dead thrown out at the
gates. — B. 5. Ch. 12. Sec. 2. Herod's Monument W. of J.
Titus built a wall round the city 39 furlongs long
in cir. B. 6. Ch. 6. Sec. 3. Monument of Helena was in
the middle of Acra. B. 6. Ch. 9. Sec. 3. 97,000 captives 1100,000

perished, the greater part not citizens of J. but
Jews who came to the feast.

Wed. June 18. 1823. Finished the tour of the Gr. convents. The 6. we visited was the ~~nunnery~~ convent of St. George, between our lodgings & the latter convent. It is rather a Hospital than a convent, & is designed for the reception of sick pilgrims & foreigners. - A Superintendent & a Chaplain are the only Ecclesiastics connected with it.

7. The Nunnery of St. Basilus, near the N. W. corner of the city. Only 4 nuns.

8. St. Theodore, a little south of the Latin convent. From the terrace we had a good view of the city. There are only a Superior & 4 or 5 other persons in it.

9. Convent of St. Nicholas. Very high. There is a school of 30 or 40 Xus, children of the native Gr. Xus, in wh. they are taught Arabic & Greek. - In one part of it are 12 or 15 nuns. No monks except the Superior.

10. The convent of St. George in the Jewish quarter on the E. side of Zion. Only the Superior & an aged widow live in it.

11. Convent of St. John the Forerunner, a little E. of the Sepulchre. The Superior lives in it alone.

12. The convent of Abraham, at the S. E. corner of the Sepulchre. It contains at present only the Superior & a servant. In the midst of the little chapel is the spot where they say Abraham offered the lamb instead of his son. Near this is an apartment for a Priest who goes every morning to perform service at the chapel of Mary near the garden of Gethsemane. Next of these con-

vents are for the accommodation of Pilgrims. Each convent is an irregular jumble of small rooms 10, 20 or 30 in number. When the pilgrims visit Jerusalem several lodge usually in the same room. On taking lodgings in a convent each pilgrim, (unless he be very poor) pays 40 piastres to the Superior, two thirds of this is for the great convent & 1 third for the convent in wh. the pilgrim lodges. On leaving after a residence of two or three months he gives leaves a ^{small} present to the convent, more or less as he pleases. - We have distributed today about 35 tracts in the convents. -

Thurs. June 19. 1823. Rode out with Papas Ira Petros to the Monastery of the cross to examine the library. It contains several hundred vols. principally MS. in Georgian, Arabic, Syrian, Gr. & Ethiopic. I hoped to find the O. T. in Syrian & Ethiopic for the B. S. but was disappointed. -

Fri. June 20. Paid Papas Ira 62 piastres for his lessons, & 38 for the translation of Αἰσχρολογαί into Arabic. He offers to translate in time to come for the same price, i. e. \$1.00 for 200 lines. - A little past noon we walked down to the W. wall of the temple on Mt. Zion where the Jews go on Friday to lament over the destruction of the Temple. The wall where we saw ^{them} appeared to be 50 or 60 ft high, in the lower ^{part of it} were 9 rows of stones about 3½ ft thick, then 16 rows of much smaller stones. These two parts of the wall appear to have been built at different times. Possibly the lower stones

169. ^{But the Jew say this is not the wall of the second temple.}
belonged to the second temple. The Jews pay annually a certain sum to the Jews for the privilege to visit this place. About 30 of them were sitting on the ground near the wall, most of them reading from their Hebrew books. It was affecting to see these children of Abraham, most of them poor & ragged, sitting in the dust, & paying for the privilege of weeping, where their ^{Fathers} ~~sons~~ & rejoiced & triumphed, slaves on the very spot where their Fathers were mighty Kings. A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called to the Jew as he passed to do it for him. The Jew refused & the Turk was getting up to pursue him, when seeing that ~~we were in the~~ Jew was accompanying, he stopped. After this a peasant who was carrying a sack of water along called to the Jew in a very domineering manner, to assist him in emptying some of it into a vessel. We interfered & nothing more was said. Poor Jews! when will they have the true cause of their oppressions & repent & return to their God?

In the afternoon Rabbi Solomon Sapira made us a visit. He says Jews believe in the immortality of the soul. A soul cannot die. We asked if they ^{think} this is taught in the O.T. He said, not very clearly, but it is hinted in several places.

"Do you believe any will be miserable forever?"

"None but heretics." "What is a heretic?" "There are several sorts." "Are there any heretics except Jews?" "No." "Then all men, except such Jews as are heretics, will finally be saved?" "Yes."

L. D. June 22. This is the Pentecost of the Oriental Christians. We arose soon after day-break & went out to Mount ^{Zion}. Without the city on the summit of the Mount is the burying place of the Xus. The Gks. have one part, the Armenians another & the Catholics a third, all in the same flat of ground. The Greeks resort, this morning, to that place to pray for the dead. One of the Bishops & a great number of priests were present. The Bishop read service in Greek & one of the native Priests at the same time & in the same place in Arabic. The multitude stood while prayers were read & sat on the ground to hear the lessons from the Gospel. During service three priests with ~~censers~~ censers in their hands walked around among the tombs & said short prayers whenever requested to do so by the surviving friends from whom they received fees on the occasion. This burying ground lies S. of the W. part of the city. At its S.E. corner is a small Turkish village wh. the Jews call "the city of Zion." It is walled in & contains a mosque & several houses, here according to tradition, are the tombs of David & his Successors, & the upper room in wh. Christ instituted the Holy Supper, but neither Xus nor Jews are permitted to visit the one or the other. Between this & the Gate of David is a ^{small} Armenian convent, where it is believed the house of Caiaphas stood & Peter denied his Lord. The Armenian Patriarch & Priests came out of this & went in procession, preceded by a ganizary as is common on such occasions, to their burying ground to pray for their deceased friends. We went into the Armenian convent

Their chapel is small but richly ornamented. The convent contains the graves of several of their Patriarchs. The Greeks do not believe in Purgatory yet they pray for the dead & seem to have some confused idea that the dead may in some way or other be benefitted by their prayers. From their burying ground, the Greeks returned to the city & went to the church of the Holy Sepulchre. The Archbishop of Lydda presided. The Priests who were to assist him in the service, came out, bowed before the altar with their faces to the floor, & then in the same manner before the Archbishop & after kissing his hands bowed again. — But I am tired of describing & even of seeing such foolish ceremonies. — Pietro called & read the 10 commandments in Arabic. I then said "Do you pray to the virgin Mary?"

He said he did. I asked why. He replied "They say I must do so!" I told him the Pope & the Friars say so, but God has never said so. I then charged him solemnly never to pray to any being but God. He then enquired if God had commanded us to confess. I replied "God has commanded us to confess to him & if we have wronged any of our fellow-creatures to confess to them, but he has nowhere commanded us to confess to the Priests." He then told me that he had not confessed to his Priest for near a year & a half. Now the rules of the church require every man to confess at least once a year. The priests insist on his confessing & he refuses.

I exhorted him to confess his sins daily to God & pray for pardon; but changed him again not to pray to the Virgin or any being but God.

Mon. June 23. In the morning I made a visit to the Greek Metropolitan. — Afternoon we waited on the governor & from the terrace of his house we had a very good view of the temple on Mount Moriah. The Governor's house stands at the N.W. corner of it & overlooks the whole area. What the Mussulmans call El Haram, the Temple includes a large space in the form of a parallelogram, enclosed by high walls, on the E. & S. the walls of the city, on the N. & W. walls wh. separate the Haram from the rest of the city, & in wh. are a number of gates that lead into the city. The pool of Bethesda, ^{is at near the N.E. corner of it} a large kind of uncovered cellar, without any water. From the Governor's palace we walked over Mt. Bezetha the N.E. part of the city. It is inhabited only by Turks. A company ^{of boys} began to throw stones after us, crying "kill all the Franks," &c.

Tues. June 24. 1823. My birth-day. Thirty one years of my life are now past. I still live & still have to say 'alas! to what little purpose do I live.' —

Wed. June 25. Went with Mr. Wolf to Rabbi Mendel, & conversed a long time with him. I made some inquiries about the history of the city. He said among other things that Helenicals included Mt. Olivet in the city. So much for his knowledge of Hist. He made a number of inquiries about ~~the~~ his opinions concerning Heaven & Hell. His answers

satisfied me that although his intercourse with Mr. Wolf has not convinced ^{him} that Jesus is the Messiah it has nevertheless given him much more correct views on many subjects than the Jews generally entertain. He still entertains many very gross ideas. For example, he thinks the wicked in hell will have bodies previous to the Resurrection, but not such bodies as they have on earth, because in order to endure hell torments they will need bodies as strong as beasts.

Thurs. June. 26. Busy in preparing to leave Jerusalem. - During two months that we have been here we have given away 770 tracts & 52 copies of the scriptures & sold 85 for 135, 20 piastres. - ~~I have now on hand for the Malta B. & F. Soc. 8 piastres~~ - Paid Mr. Wolf \$89 for the B. & F. B. Soc. & took his order for the same on John Bayford Esq. to be paid to the Treas. of the B. Soc.

No running water 1775 except at Siloam, the

in June 27. It is 9 weeks today since we arrived at Jerusalem. I leave in the room which I occupied 1 white chest of books No. 1.

Do — — — clothes No. 3.

1 green chest of books No. 3.

A rough, long chest, books No. 4.

1 small box of stones &c. No. 6.

In the room which I have occupied where Mr. W. remains I leave a white chest containing the Italian No. 5 & a bed.

Mr. R. leaves in his room one box of books.

We left also two tables, 3 chairs, & the legs of a table on which the boards were laid for our beds —

We gave the Superior of the convent 200 piastres for the use of our rooms & I sent to the great convent 500 piastres.

At half past 6 we mounted our horses to leave the city. Mr. W. accompanied us half an hour, we stopped on the hill where we had a view of the city, & there we read the scriptures & kneeled down & prayed — & then parted. Mr. W. returned with 3 Jews who had accompanied us thus far, & we hurried our way over the hills toward Jaffa. — At 8½ we passed a stone bridge over the brook where David is said to have picked up the stone with which he slew Goliath.

On a hill W. of the brook is the village Raloni & at the foot of it near the brook are the ruins of an ancient monastery. The foundation wall is of large stones, & probably more ancient than the time of the monks. — At 12 we There is a little water in the brook, and at Jaffa we collected each of

Mount. of Elisha & here off the way to Jerusa

us five stones. Since we have been in Judea we have seen running ^{water} only here, at Elbal & the fountain of Elisha & in a few other places one place between the fountains of Elisha & the mountains. But in all these places I believe the water is soon absorbed in the earth. I presume there is not at this season of the year a single stream in Judea which carries water out of the country. At 10 o'clock we passed the village of Abu Gosh. At 12 we entered the plain country. Here on our right hand we saw some ruins which are called the convent of Job. At 12½ we passed between two small villages, Latroon on the left & the Thief's village on our right, in which they say the penitent thief was born, & on our right Emmaus. Both small villages & almost in ruins. This cannot be the Emmaus of Scripture. It is too far from Jerusalem. It is mentioned as the place where the Crusaders encamped. See p.

At 2 we passed a village called el Bab & at 4 arrived at Ramle & put up at the Armenian convent. — called at the Gk. convent, or rather at the house of the Priest for it is ~~rather~~ not properly a convent. The Priest tells that the whole number of Greeks in Ramle who are upwards of 12 years of age is 190.

Sat. June 28. Left R. at 5½. We sent our baggage direct for ~~Jerusalem~~ ^{Jerusa} & we rode W. from R. to Lyd. (the Ladda of G.) where we arrived at 6. It is a village somewhat smaller than Ramle. Several lofty columns with Corinthian capitals, & some pieces of wall are still

standing, who belonged to a church erected, as they say, by Helena. In the area of the church is the spot where they say the head of St. George was deposited. He stands among the first in the calendar of the orientals & you see him in almost every ch. as large as life, mounted on a white horse, killing the Dragon with a long spear. — There are in Lyda a considerable number of native Yns, of the Lys. rite, they have two Priests. — We remained but a few moments at Lyda & then pursued our way to Jaffa. At 9 $\frac{1}{2}$ we arrived at the gate & soon gained admittance & were welcomed again to the hospitable abode of Mr. Damiani.

L. I. June. 29. Mr. Damiani, his ^{son} Giuseppe, & another young man came into our room & I read & expounded Gal. 5. in Italian & prayed with them. — We find the family of Mr. Morta, the Russian Consul in deep affliction. A vessel arrived 20 days ago to take them away, but the Turks refused to let them depart. A messenger was dispatched for Damascus, to obtain leave from the Pasha, & they are now waiting in painful suspense for the answer. —

Tues. July. 1. An answer arrived from the Pasha allowing the family of Mr. Morta to depart. —

Wed. July. 2. Set out in a small boat for Acre. at 6 $\frac{1}{2}$. At 5 P.M. we stopped, the wind having abated, & remained a little while at Tentorra, a small village something more than half way from Jaffa to Acre.

In the evening we set sail again.

Thurs. July 3 We found ourselves this morning off the W. end of Mt. Carmel & turned into the bay & went to Caiffa to have a part of our ~~ware~~ ^{ware}, & then crossed the bay & arrived in Acre at 8. but were obliged to wait an hour for permission to enter the city. Took lodgings with Mr. McMichael the English Agent.

A Catholic Priest called, with whom I fell into conversation. He said something about the stability of the Church. I asked what he meant by the Church. He said "The Catholic, Apostolic, Roman Church." "Do you include any who do not acknowledge the supremacy of the Pope?" He replied no, & quoted the passages wh Catholics always quote to prove Papal supremacy viz. Mat. 16. 18. & 19. As to the first verse I told him that Augustine & other Fathers of the Church believed rock to refer not to Peter but to the Confession he had just made, (in confessioners terms) but that admitting it to refer ^{to Peter}, it still had nothing at all to do with the Pope. Others told him that what is said to Peter in v. 19. is in another place said to all the disciples. This he stoutly denied till I read to him Mat. 18. 18. He then said, that power was first given to Peter as the Prince of the Apostles & then he delegated it to the rest. I demanded him proof & showed him the text & asked him to point me to a passage which says that Peter ever delegated this power to the other apostles & showed him at the same time that Christ expressly gave this power to the apostles altogether & without any distinction. In reply he said "We have a

maxim that "de Deo et Papâ non disputandum" Not to dispute concerning God & the Pope. -

Mr. Mc. Michael thinks Acre may have contained, a few years ago, 20 or 30,000 inhabitants but now, owing to the late war between the Pasha of Acre & the other Pashas, & various other causes, it contains not more than 5 or 6,000 inhabitants of whom about 800 or 1000 are Christians. -

At Acre we learned that the Rev. Mr. Way is now on Mount Lebanon.

Fri. July 4. Left Acre 6 $\frac{1}{2}$ for Sour, (Tyre). - & arrived in 11 hours. Tyre is a walled village, stands on a peninsula, wh. was formerly an Island. - See Isa. 23. Ezek. 26, & 27, & 28. -

Marin dret describes Tyre in 1697. as being completely in ruins. "there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, & subsisting chiefly upon fishing." Ezek. 26. 14. - In 1820 Mr. Conrod was told by the Greek-Catholic Arch. bishop of Tyre, that the population amounted to 1200 Gr. Catholics, 100 Maronites, 100 Greeks, 2000 Montonalis, & about 100 Turks. total 3500 - Enquired of two men about the Pop. one said 500 Mussulmans & 500 Xns. The other said 500 Mussulmans & 300 Xns. Both said there were no Greeks at all. We lodged in the Gr. Catholic convent. The lay Procurator was kind but the Priests were quite ill tempered. Made the ^{acquaintance} of Francesco, a young man who speaks Ital. & of Gidgis Attala to whom Mr. Mc. Michael ~~gave us a letter~~.

2 1/2 Sandaroon 3 white cliffs 5. Bare layers. 5 1/2 Cliffs. -

Sat. July 5. At 5 $\frac{1}{4}$ we left Tyre for Sidon. At 10 $\frac{1}{4}$ visited nine large caves on our right. At 7 $\frac{3}{4}$ we passed the river wh. Maundral calls Casimeer. Our Arabs call it Asimech. It is laid down on maps as An. Eleutherus. It has a good stone bridge over it. At 11 $\frac{1}{2}$ saw a village on our right, on the mountains wh. the Arabs call Sasphrant. An. Saphra. Luke 4.26. & Josephus 1. K. 17. 9. 10. & Ob. 20.

At 2 $\frac{3}{4}$ we arrived at Saide (Sidon) & took up lodgings in the house of Gakool Ago, the Eng. Agent. We soon after had the happiness to meet with the Rev. Mr. Lewis, from the Jew Soc. who came out with Mr. Way. He brought us also a number of letters. & has under his care several boxes of books for us. —

S. D. July 6. We went to Mr. Lewis' Apartments & spent a season in social worship & passed most of the day with him. It has been a very agreeable & refreshing Sabbath to us. — We rejoice most sincerely to find the number of Missionaries increasing in this country.

Mon. July 7. Br. King is gone to the residence of Lady Vester Stanhope. — Mr. Lewis dined with me, & in the evening we observed the Monthly concert together.

Tues. July 8. The Dragoman tells me he thinks there are in Saide 100 or 150 Jews, 3 or 400 Xus, Maronites & Catholics, & 5 or 6,000 Mussulmans. —

Another man says 4,000 Xus & 6,000 Mussulmans. Mr. Connor was told 15,000, i.e. 400 Jews, 2,000 Xus, the rest Mussulmans. —

On our arrival at Saïde, Mr. King sent a letter of introduction from Mr. Turnbull Eng. Consul at Marseilles, to Lady Norton Stanhope. Yesterday morning her Dragoman Signor Luigi Marro, called to accompany him to her residence about 3 hours from Saïde. She gave him a very favorable reception & they had a long conversation about America, this country, Bible Society, & religion. She offered to give us letters & every assistance in her power, sent her compliments to me &c. &c. —

Afternoons we called on Mr. Regnault the Fr. Consul, to whom Mr. H. had a letter. He soon showed himself a Deist, & among other arguments against the scriptures he spoke of the famous Zodiacs of Dendera as proving that the world is older than the bible makes it. I was able to tell him that Hamilton had refuted this notion the reasoning of the Fr. Infidels on this founded on these Zodiacs, & Mr. H. told him that the Fr. themselves have given it up. — De La Lande pronounces the West only 3000 years old, the other after the time of Christ. —

Wed. July 9. Dined with Mons. Pegneau the French Consul. M. Lestourmeau was present. He was formerly a French General. Now he is a Prophet. He asserts that Napoleon is not dead & is yet to make a figure in the world, to be the Antichrist &c. & to be destroyed by the Messiah at his second coming.

1823

Beirut 182.

Thurs. July 10. 1823. We left Saide for Beirut at 4. — At 8 we passed a river with a stone bridge over it. At 12½ we passed the river Damoor (Ar. Tamyras) we forded it, but there is a stone bridge. — At 2 we passed a coffee house. At 6½ we arrived at Beirut & took our lodgings in the Capuchin convent.

Fri. July 11. Made the acquaintance of Peter Abbott Esq. English Consul. Mr. Sauvella, Austrian Consul & Mr. Aubin Neapolitan Consul. Mr. Brindisi, Swedish Consul for Beirut we saw at Saide.

Sat. July 12. The Superior of all the Catholic convents of Terra Santa arrived & we were obliged to give up our rooms in the convent for his accommodations. We removed therefore to a sort of Locanda occupied by Signore Pesarino. —

S. D. July 13. Read Ezekiel regularly through, with particular reference to the promises respecting the Jews & Jerusalem. —

Called to make our respects to the Reverendissimo, or Superior of all the Catholic convents in the Holy Land, we knew him at Jerusalem & he is now making a tour to visit the convents in these parts. We conversed with him about the Millennium. He says he ^{does not} believe there will be a Millennium. Satan is already bound by the efficacy of Christian, Catholic baptism, as much as he ever will be. The Jews are at last to be converted & their conversion is to be a sign that the end of the world is at hand. But whether there will be a Millennium or not

he says, is not an article of Faith, for the Church has never given her decision on the subject. The decision of the church is all in all.

Toward evening called on the Greek Bishop & gave him & his attendants 20 toasts & five copies of the scriptures. He says there are about 200 Greek houses in Beyrout, one church, but no school. - - Mr. Abbott told me the other day he thought the whole Pop. of B. not above 30,000. Mr. Aubin the Hospitalier Count told me the same day that he thought it 14 or 15,000. Mr. Connor was told that the whole Pop. was 10,000 of whom 3,000 were Turks, the rest Xns.

Copied till here.
 Mon. July 14. Spent the day with Makook Aga making inquiries about Armenia & the Armenians. We were able to understand each other in no language but Arabic of wh. he knows but little & I still less, consequently we got on slowly. -

Wed. July 16. Went to visit the Emir Beshir, or Prince of the Mountains at his residence beyond Der el Khammer. We set out on asses at 6 o'clock. For about 2 hours our road was nearly level & direction not a great deal E. of S. We passed through a grove of large pine trees, & then an immense plain of Mulberry trees, wh. are cultivated for the silk worms. We then turned a little more E. & began to ascend the mountains, leaving at our right, the Catholic Convent of Mar Antonius, situated on a hill. We then continued near three hours ascending

the first range of mountains ~~in~~ Lebanon from
 wh we descended ~~ag~~ to a river ~~at~~ we crossed by
 a stone bridge, where we arrived at 1. & rested
 half an hour & made a dinner on bread & a
 water-melon. At $1\frac{1}{2}$ we resumed our jour-
 ney & at 3 reached the summit of the second
 range. Another half hour brought us to the
 village of Des el Hammes & another hour car-
 ried us through the second valley & up to
 the Palace of the Emir, which is built on a
 for hill projecting out from the third range
 of hills. - I was told that there are in Des el
 Hammam, 3, or 4,000 men capable of bearing
 arms. There is a mosque with a Minaret, but
 as I was told only 5 or 6 Mussulmans. There is a
 large Maronite convent & I believe another
 for the Catholics. The Palace of the Prince is
 a large building or rather assemblage of
 buildings, with rooms enough for hundreds
 of soldiers, & yards for their horses. The ascent
 to the Palace is very steep & extremely dif-
 ficult. We carried with us a letter to the Emir
 from Mr. Consul Abbot & on our arrival
 met in the letter & were then conducted
 to a room where we were to lodge. -

Thurs. July 18. The Emir had so much busi-
 ness on hand that it was near night before
 he could give us an audience. He received us
 with the customary tokens of Oriental civi-
 lity, gave us a firman for visiting the differ-
 ent places on the Mountains, & after we
 left him sent word to us that we were at
 liberty to remain for a time in the Palace
 if we chose. -

At 8½ to avoid the heat of the day we set out on our return to Beyrout & travelled all night.

Fri. July 18. Between 6 & 7 we arrived at Beyrout. We had not stopped to sleep at all, but I had slept occasionally a little as I was riding along. The mountains which we crossed are composed of rock with but little earth. Yet on the sides of the steepest hills, the inhabitants have built walls & collected the earth so that you see a regular succession of wide stairs rising like the seats of an amphitheatre. On these steps you see olives, figs, vines, Mulberry trees &c. Many parts of the country are exceedingly fertile notwithstanding the scantiness of the soil. The inhabitants have the look & manners of free, high-spirited Mountaineers. Almost every woman that we saw wears a horn, setting out from her forehead half way between horizontal & perpendicular, I should say more than a foot long & 3 inches in diameter near the forehead & ½ or ¾ at the other end. This is covered by a white cloth nearly as large as a sheet, which covers almost the whole body, & wh. like a veil, may be drawn over the face or removed from it at pleasure. The country wh we passed through is inhabited by a mixed Pop. of Xus & Druzes. -

Sat. July 19. We left Beyrout. While in Beyrout we have sold 20 copies of the scriptures for 23½ pias. & given away 13 & 170 tracts. Left Beyrout & after a ride of 5 hours we reached the residence of Rev. Mr. Wey at Antioch. For more than half the way we rode near the sea-shore N. N. E. from B. We then turned

the E. & ascended the mountains, passed through Look Michael & in half an hour arrived at Astou-
ro. - It was indeed refreshing & encouraging to
meet with such a man as Mr. Way in this
country.

L. D. July 20. Mr. Way read the English service
& expounded a part of Rom. 8. -

Mon. July 21. Toward evening we went to Look
Michael & visited the Bishop Yohannah Maroni
the Vicar of the Maronite Patriarch. to whom we had
letters. He received us with great kindness, & offered to
give us letters to whatever places we may select
for our residence. Mr. King having determined on
going to Des el Hammes, the Bishop gave him
a letter to the Superior of the convent there. In
reply to our inquiries, the Bishop gave his opin-
ion, that the whole number of Maronites is from
100 to 150 thousand.

Tues. July 22. Mr. King left me to go to Bey-
rout & thence to Des el Hammes. -

Thurs. July 24. Set out for the convent of
Mar Hannan. Convent at 7. About 8 we crossed
the Lycus or Habes el Kall. After this our road
was an almost continual, steep ascent, & very
rocky. Villages, convents & single houses are
scattered over the the country. Passed by many
fields of grapes, figs, olives, & especially of Mulberry
trees, for the cultivation of silk. An hour & a half be-
fore we reached Mar Hannan (or rather Mar
Yohannan) we passed near the Maronite
convent of Mar Elias, situated on the brow of
a high hill. After a ride of 8½ hours reached
the convent. It appears to be E. S. E. from

from Antioch. It stands on the side of a steep rocky hill, with a deep ravine below it. There is no village near the convent. It is a large building with 30 or 40 Greek Catholic monks in it. They have a printing press with which they print Arabic Psalters, prayer-books &c. They have also printed the gospels in the order in which they are read in their churches. - I applied to the Superior to get some Arabic tracts printed. He deferred an answer till next day.

Fri. July 25. An Archimandrite arrived, who is, I believe, in reality, the head of the convent. I showed my tracts to him. He said they could not be printed without the approbation of the Archbishop & the Patriarch. Toward evening the Archbishop arrived on a visit, & the thing was submitted to him. He said it must be referred to the Patriarch. After this however he said that there would be objections to printing them, because they contained nothing about mass or the Virgin Mary, & had not been approved by the Pope. This was the real difficulty in the way, though they were not honest enough to say so at first. The Archbishop told me that the Greek Catholics have a Patriarch, who is now at Mar Michael near Latakia, & 8 Archbishops, ~~as that would be~~ Bishops & 20 convents. They perform their service in Arabic generally, though sometimes in Greek. There is one monk at Mar Hannanah who has been in Italy & France & speaks a little Fr. & Ital. The rest speak nothing but Arabic. The Gr. is entirely

unknown among them. Volney gives the history of this Press. See vol. 2. p. 86. Chap. 29. —

Sat. July 26. Returned in $7\frac{1}{2}$ hours to Antoura.
L. D. July 27. At Mr. Way's request I expounded to his little congregation.

Mon. July 28. Preparing to go to Ain Waraka, Mr. W. requested me to remain with him for the present, on account of his feeble health. Conclude to do so. —

Fri. Aug. 1. Padre Francis Abunaris, a Maronite Priest who has been ^{years} 6 in Rome & speaks Italian, called & offered his services as an Arabic Master. He says there are about 100,000 Maronites on these mountains, 50,000 Druses, not above 1,000 Gr. Catholics, still fewer Armenians, & not more than 100 Syrian Catholics. —

Sat. Aug. 2. Br. Wolff arrived from Jerusalem.

L. D. Aug. 3. Mr. Wolff preached & Mr. Way administered the Lord's supper.

Wed. Aug. 6. Mr. Way went on board the vessel that he had taken to carry him to Lajoura.

Fri. Aug. 8. For some days I have been busy in assisting Mr. Way to get his things on board his vessel, & to make the necessary arrangements about the house which he has taken at Antoura. — Today I rode from Antoura to Beyrouth, with Bertrand, Baillie & John. We all four ate dinner at an oriental hotel. Our dinner consisted of bread, eggs & grapes & cost us 12 paras, i.e. 4 cents.

Sat. Aug. 9. Rode to Saide.

L. D. Aug. 10. Spent the day with Mr. Way aboard his vessel.

Mon. Aug. 11. & Tues. Aug. 12. Took leave of Mr. Way
he being about to sail in the night. —

Joseph, a Prussian, Mr. Way's groom, was
yesterday brought from the ship sick &
placed under our care in the house where
we lodge. The Catholic Padre Hamet Allah
came into the room soon after & asked
if he were a Catholic. As Joseph then had
his senses, I put the question to him & he
replied that he was a Greek. The Padre then
asked if he wished to become a Catholic & he
replied in the negative. I gave him some
religious instructions & prayed with him,
& he repeated most of the prayer after me.
This morning when Mr. Lewis & I were both
out of the room the Padre went in & interro-
gated the sick on the subject again & received
as he says an affirmative answer & conse-
quently gave him absolution. The poor
man however has not had his senses since
last night. We told the Padre this & expressed
our decided disapprobation of his conduct &
forbid his proceeding with the ceremonies of
the Holy Water, the consecrated Oil &c.
after remaining senseless during the day
the sick man expired this afternoon.

Wed. Aug. 13. In the morning we buried the
remains of the deceased, in the Maronite
place of burial without the city. Mr. Lewis
performed the burial service of the Church
of England in Italian. As the deceased
was not known to have any relatives
his property after depriving the ex-

pieces of the funeral, ~~were~~ ~~and~~ was distributed among the poor, to the amount of 67 dolls. — At eve. I sailed for Beyrout.

Thurs. Aug. 14. At 7 in the morning arrived at Beyrout & spent the forenoon in landing & depositing in Mr. Abbotts Magazine boxes of Bible Society books belonging to Mr. Lewis & myself. —

Sat. Aug. 16. Returned to Antoura in company with Mrs. Wolff & Lewis.

S. D. Aug. 17. In the forenoon Mr. Lewis preached & administered the Lord's supper. In the eve. I preached in Italian. We agree to preach alternately & that each perform the service according to the usage of the church to which he belongs. —

Thurs. Aug. 21. A Greek Catholic Priest from the convent Mar Michael, to whom Mr. Lewis had promised Bibles at Sainte, called for them. We ~~call~~ gave him 5 for himself, the Patriarch & other Priests.

Began to take lessons in Arabic with Francis the Secretary of Bishop Gandolfi. He is a Maronite Priest.

Sat. Aug. 23. We visited the convent of Mar Michael, the residence of the Greek Catholic Patriarch, near Zouk. It contains 20 monks, 10 of them Priests. The Patriarch Ignatius, is 75 years old & has been two years blind. One of the monks speaks Italian & another French.

S. D. Aug. 24. Signor Pearson from Beyrout & Joseph, who was Mr. Way's cook but is now Lady Stanhope's servant, were with us this morning & I preached in Italian.

Mon. Aug 25 - Saw two men sitting under a tree & reading an Arabic Bible which we gave some days ago to Bishop Maroni. -

Visited the Bishop. He says he has a book on religions which was taken from the Druzes in time of war, which contains much information concerning their religion. It speaks much of ^{el Hakim be-Amr el-Hi or be Amr Allah} Mahan ^{be Amr el-Hi or be Amr Allah} who has appeared in the world 6 times, viz, in the persons of Adam, Pythagoras & Jesus Christ &c. who created the world & who is now to appear for the 7th & last time to put all the world in subjection to the Druzes.

Tues. Aug. 26. Bishop Maroni called on us. Says the Maronites are so called from St. Maroni who lived in the beginning of the 7th cent. & ~~where~~ ^{at} ~~the~~ ^{the} time he separated from the Syrians & his followers were then called after his name.

Sat. Sept. 6. Mr. Wolff ^{& I} rode to Bekoorka about one hour nearly N. of Antoura. It is a deserted convent, which was built by Mendiga whose history is given by Volney. He died in Aleppo about 3 years ago. From Bekoorka we went on another hour to Anissa, a Catholic convent belonging to the Catholic Mission of Terra Santa, under Fr. protection. Padre Carlo, a Roman, is the only monk now in the convent. There are more ^{than} 30 small rooms & a church, a large hall, a dining-room, a kitchen & some other apartments. - From this place we went in half an hour to Sharfi, a convent of Syrian Catholics. In it we found the Metropolitan Simon, 73 years old, who was

formerly Patriarch, the Metropolitan Gabriel
 & the ~~Pater~~ Elias a Priest. The Patriarch, Giarve
 who was in England, is now at ^{call Calso Deir or Bdgim, E. of Beirut} Mar Ephraim,
 a day's journey from here. These two are
 the only Syrian Catholic convents on Mt.
 Lebanon. The Bishops told us that the press,
 types & paper wh. Giarve brought from
 England are now in this convent, but Giarve
 himself has the key of the room which con-
 tains them. Nothing has yet been done in
 the way of printing but Gabriel says that
 something will be done. We are told that these
 Bishops are not friendly to the Patriarch
 & that Giarve by his money & his intrigues
 got Simon removed from the Patriarchate
 that he might make room for himself.
 From these Bishops I learn that there is
 one ~~of~~ Metropolitan of their Church at
 Beyrout named Antonio, two at Aleppo,
 named Michael & one at Mosul called
 Mesary. They say there are a considerable
 number of Syr. Catholics in Mesopotamia (
 & ~~Cyria~~ ^{Cyria} between the two rivers, i.e. Tigris & Eu-
 phrates) but that the great body of Christians
 in that quarter are Nestorians. I learned from
 them that they baptize thus, the child is
 placed in the font, so that ab. a part of the
 body is in the water, then the Priest 3 times
 takes water in his hands & pours it on the
 child's head, repeating at each time the
 name of one person of the trinity, after
 this the body is immersed. At this convent
 I gave away four copies of the scriptures
 & we had a long & very interesting discus-
 sion on religious topics, a part of the

time on points about which we agreed a part of the time about the supremacy of the Pope & other points concerning which we differ. We took our usual way of bringing them directly to the Bible instead of Fathers, Councils & Traditions. A Greek who was present said several times that we were right. —

Wed. Sept. 10. We had an interesting visit from the Honorable Mr. Eradock from Ireland.

Thurs. Sept. 11. We went to visit the ^{Gr. Catholic} ~~Hunnery~~ ^{Hunnery} of ~~Beshary~~ ^{Beshary} near Zook. It contains 22 Nuns, & 2 Priests & a deacon live in an apartment adjoining the Hunnery & perform the religious services of the chapel. We gave them a Bible, Lxx. & gems. —

Fri. Sept. 12. Visited the ^{Maronite} Hunnery of Moas Elias. It is not more than 20 or 30 minutes from Antoura on the summit of a hill. It contains 40 nuns & 4 Priests belong to it who perform the service of the chapel. I carried a Bible to give the nuns. One of the Priests began by saying there were mistakes in it, & ~~he~~ asked where & he mentioned two verses. We called on him to produce a promised edition that we might compare them. He said ~~he had only one which contained~~ He produced one which contained ^{in parallel columns} the Syriac & the Arabic, i.e. Arabic with Syriac letters. We examined the passages & to his great mortification found them word for word the same in his edition & in ours. He then in a most violent & ill-tempered manner, attacked us

about the seven sacraments & auricular confession. We tried to call his attention to the scriptures. He went to the Fathers & became so voriferous & insolent that in talking about Augustine that I at length said to him "What need have we of Augustine?" & repeated several times with as much emphasis as I could "What need have we of Augustine?" To my utter astonishment he replied "What need have we of Christ?" as much as to say, we need Augustine as much as Christ. - Mr. Wolff said to him, "We must pray for each other that Christ would enlighten." He replied angrily "God forbid that you should pray for me." We offered to leave a Bible & Testament for the convent, but they were refused.

Tues. Sept. 14. In the morning I preached & administered the Lord's Supper to Mrs. Wolff & Lewis & the baptized Jew Reuben. -

Wed. Sept. 16. In the morning we heard of the arrival of Mr. Jowett at Bayreuth & Mr. Lewis & I went to see him. Had a most gratifying & useful interview with him.

Fri. Sept. 19. Mr. Jowett returned to Antwerp in company with us.

Sat. Sept. 20. Bishop Maroni called on us. We conversed about the Images. He says that images of the calf have been found in their house. They say however that they do not worship it & their books say nothing about adoring it. It remains

to be ascertained whether they do worship it. They will not admit proylets. - The Father is allowed to have intercourse with his daughter because they say, "He who plants a tree has a right to the fruit of it." They are allowed when occasion requires to fight themselves. Muslims, or Christians or any thing else. The Ansivecal worship the pindenda of the women because they say it is this which gave them birth. A naked woman is presented to public view when they perform their worship. Mr. Aubin has told me the same. The Ansivecal are a sect in the neighborhood of Lataclia. There is another sect there which adore the Devil. Five or six years ago during of war a man stole a book which contains the faith & opinions of the Doures & sold it to the Bishop for 10 piastres, & he gave it to the Mr. M. Mergren, Chaplain of the Swedish Ambassador at Constantinople. The Bishop has given us two books on the subject.

Tues. 23. 1823. Mr. King arrived from Des el Hamed.

Mon. 29. Sept. Mr. Wolff & I made a visit to Sharfi & Bizmar. The Archbishop Gabriel whom we saw in our former visit to Sharfi had written to us for a number of copies of the H. On arriving at Sharfi we learned that he was at Bizmar the residence of the Armenian Catholic Patriarch about one hour N. E. of Sharfi on a high summit, & we proceeded to see him there & present our respects at the same time to the

Patriarch. We were very civilly received by the
 Patriarch, his Vicar who is a Bishop, the Bishop
 of Aleppo who is now ~~in~~ resides in the convent
 & the Priest. The Patriarch, whose name is
 Gregory, has under him 3 Bishops, 2 without
 dioceses, the Bishop of Aleppo, & one I think
 at Mesdin. The only Aram. Cath. convents on
 the mountain are Bizmar, Krain &
 Haskhalo. - Bizmar the Patriarchal residence
 is rather a ~~to~~ Seminary of Ecclesiastics, than
 a convent. There are about 20 young men
 studying to prepare for the ministry. The
 Bishop of Aleppo told me that they study
 grammar, Rhetoric, Logic, Metaphysics, &
 Theology, but all in books translated from
 Latin & Italian into Aram. They pursue
 their studies in Aram. but some of them
 learn Arabic, & Turkish, & a few Ital & Lat.
 The Pat. the Bishop of Aleppo & two Priests
 speak Ital. We had a long discussion with
 the Bishops about Popery & its various
 branches. They contended that we cannot
 understand the word of God without the Church
 to explain it, nor know that the Bible is his
 word without the Church to teach us that it
 is. The Bishop Gabriel, the Bishop of Aleppo
 & a young Priest who speaks Ital. bought
 15 books of us, but begged us not to tell the
 Patriarch or any one else in the convent. -
 The young Priest's name is ^{Nersis} Nersis. He begged
 me earnestly to send him a Turkish Text. as
 now they are received

Tues. Sept. 30, 1823. Bro. King & Wolff & I. set out for Tripolis. We had ordered the Jack-anes to come at sun rise but they did not come till 1 o'clock. - We passed through Zouk, & Jouny & then followed the sea shore N. to Jibail where we arrived after a ride of 6 hours. We lodged at a coffee house, under a house open on two sides with our blankets spread on the ground for a bed. Bro. King was unwell during the night. - Jibail is the name of a district as well as a village. The District begins at Halias Ibrahim the N. boundary of the District of Kesrouan. Kesrouan extends from Halias el Kelt to Halias Ibrahim, about 4 hours ride. The village Jibail contains about 200 houses, but many of them in a state of decay & ~~sees~~ uninhabited. The inhabitants are Mussulmans & Maronites, chiefly the latter.

Wed. Sept. Oct. 1. Left Jibail & in 5 hours arrived at the village Batroun, in the District of the same name. We were hospitably received by the Maronite Priest Stephen (Istafan). He has a wife & 4 children. - At his house we sat to Xmas who called on us 18 copies of the Scriptures & gave away 5. We had likewise much religious conversation. Soon after we began to speak about religion the people remarked, "We never heard Englishmen speak of such things before. When they come here they call for wine, ~~at~~ aqua vita, good food & talk of nothing else." The Priest says that $\frac{2}{3}$ the inhabitants

Thurs. Oct. 2.

tants are Maronites & $\frac{1}{3}$ Greeks, only 4 or 5 families of Mussulmans. -

Thurs. Oct. 2. Rode in about 3 hours to Tripolis & were hospitably received by Mr. Catziflis

the Eng. Vice Consul. He tells us that the pop. of T. may be about 15,000. — 4 or 500 are Greeks & very few Maronites & the rest Musulmans. — Counted from the terrace 11 minarets.

Latziflis is only about 14 years of age & has a twin brother who is Austrian Vice Consul. Their Father a native of Lodfa died a few years ago at an advanced age. Their Mother ~~seems from her~~ does not look as if she were older than they. She was married at 13. —

Fri. Oct. 3. We opened our books boxes of books & offered them for sale. Several came into the room & looked at them but nobody offered to purchase. We sent a man into the street with some, but he returned & said nobody would give more than 1/5 of the price we had fixed. We began to fear that we should sell few or none. Mr. Wolff however went into the street & sold two or three. Persons followed him to the house for more. He went out again while I remained to sell to such as came to me. Mr. King was in the meantime in another room reading the Bible & conversing with a number of persons. Before ^{night} we sold 50 for about 20 Dols. & gave away 17 & 65 tracts. ~~Among~~ One Turk purchased a Bible, another a Test. & a third a Test. & 3 copies of Genesis.

In the Evening we waited on the Greek Bishop who gave us an unusually kind reception. He says there are 200 Gr. Houses in Tripoli, & 9 Convents in the vicinity, 5 Priests in the city, 3 at the landing & 30 in the vicinity. These Greeks generally speak nothing but Arabic. We asked

from whom the native Gr. Xns of Syria are descended. The Bishop replied from the Syrians, but a Priest said from Greeks who settled in this country.

Sat. Oct. 4 At 9½ we left Tripolis which stands ^{at} ~~near~~ the foot of Lebanon, rode over a plain, ascended the mountains, till we reached a lofty summit with a valley before us ~~which~~ I cannot better describe than by calling it a frightful chasm in the earth. We descended ~~the~~ literally by winding stairs, & came nearly to the bottoms of the ravine & after various windings & gentle ascents among shrub-oaks we reached the convent of Mar Antonius Khoshiah, situated on the side of an almost perpendicular mountain. We reached it in 9 hours from Tripolis. Mar Antonius Khoshiah is a Maronite convent with about 100 monks in it. They seem dirty, stupid & ignorant. One of the Priests told me that not more than one fourth of the whole number can read. They have a press in which they print their church books in Syriac & Larshum. We asked the Superior something about his belief of the St. He replied "I believe what the church believes." We made inquiries about our faith & we replied "We believe what the Bible teaches."

S. D. Oct. 5. All the Monks assembled at midnight for prayers in their church. This morning the Superior informed us that the Maronites in administering the Lord's Supper to the give wine only to the Priests, to the common Monks & to the common people only bread. He says the Catholic Gr. administer it in the same way, while the ^{Greek} native Catholics give both to the laity. He says baptize by taking water in the

hand 3 times & pouring it on the head repeating the first time the name of the Father the second time the name of the Son & the third time the ~~word~~ name of the Holy Ghost. After this the child is sometimes immersed but that is not necessary & no part of the baptismal act. -- We thought the English baptized in the blood of a dove. One of the Priests, in speaking about Paul, said he was a Pagan before his conversion.

Mon. Oct. 6. Looked at the Printing Press & Book Bindery of the convent. The establishment is a small one. No types except Syriac. A Monk went to Rome & learned his art & then returned & made a press & founded types & taught others to print. This was 16 or 17 years ago. The Founder is dead but the business is carried on by others. They print their church books consisting of prayers, extracts from &c. the rules of their order, directions for fasting, a small catechism, & a sermon, some in Syriac & some in Cossurens. --

L. D. We. We had a long dispute with several of the Priests & monks. One ^{subject} question was the marriage of Priests Bishops. We showed them 1 Tim. 3. 2. & they insisted that it was not the same in the Romish Edition. We told them to bring their copy but could not induce them to do so. We then showed them 1 Tim. 4. 1, 3. one of them without read observing the first part read the last part & said "so you see it says forbidding ~~them~~ to marry." We then showed him the preceding passage & told him that this prohibition comes from the Spirits of Devils. While this conversation was going on

one of the Monks took Mr. Wolff out & said to him "I perceive that you are right & I wish to go with you."

Mon. at 7. we set off for Canobeen the residence of the Maronite Patriarch. We ascended from the ravine of Koshiala towards the E. continued our course a little way & then descended by a winding way one of the steepest mountains I ever saw. As we turned tremendous precipices of perpendicular rocks rose above us in a most stupendous manner. In $2\frac{1}{2}$ hours from Koshiala we arrived at the convent of Canobeen near the foot of another ravine. The Patriarch Joseph was raised to his office only 4 or five months ago. He received us very kindly & we dined with him. He says there are 40 or 50 Maronite convents on Mt. Lebanon, & 100 or 150,000 Maronites in all. - There are 10 or 12 Bishops & Archbishops. We offered him an Arab. Bible & a Syr. Test. wh. he accepted. From Canobeen we returned half way toward Mar Antonius & then took a N. E. course to the village of Eliden where we arrived in $2\frac{1}{2}$ from Canobeen. I suppose that from Koshiala to Eliden is not more than two hours. ~~from~~ At Eliden we lodge in the house of Sheikh Latouf. His son tells us that the village consists of 100, or 150 houses. It is a delightful, fertile spot, with fine streams of water. The houses are at a distance from each other & surrounded by trees. Among the trees are a great number of large walnuts.

the village is in consequence called the village of Walnuts - Rhodens. -

Tues. Oct. 7. We left Rhoden for the Cedars, going a little S. of East. In about two hours we came in sight of them & in another hour reached them. Instead of being on the highest part of Lebanon, as some have said they in fact stand at the foot of a high mountain, in what may be considered as the area of an Amphitheatre, opening to the W. with high mountains on the N. E. & S. They stand on 5 or 6 small hills. They occupy a spot of ground less not more than $\frac{3}{4}$ of a mile in circumference. I walked around it in 15 minutes. - I measured 14 trees & found their circum. as follows.

		feet
One	$8\frac{1}{4}$ cubits. of 7 branches.	40. ~~40~~ feet.
a second	— $7\frac{1}{4}$	
3	— 6.	
4.	— $5\frac{1}{2}$ branches 5 ft from the ground	
5	— $5\frac{1}{2}$ branches 5 ft from the ground	
6	— $4\frac{1}{2}$	
7	— $4\frac{1}{2}$	
8	— $4\frac{1}{2}$	
9	— $4\frac{1}{2}$	
10	— $3\frac{2}{3}$	
11	— $3\frac{1}{3}$	
12	— $2\frac{3}{4}$ a single tree	
13	— $2\frac{1}{3}$ Do.	

I counted the whole & made the total 389. Dr. King counted them omitting some of the young cedars & made 321. - Many of them are 2 or 3 feet in diameter. The body straight, the branches almost horizontal, the top

forms a beautiful cone & casts a goodly shade. I ascertained, as nearly as I could, from the shade the height of two of them & found it about 90 ft. The largest trees are not so high. Some of the others are probably a little higher. The fruit resembles very much the fruit of the pine in America.

From the cedars we went, I should think in about an hour, to the village Besharrai wh. is W. of the cedars E. of Moshiak & S. of Elden. We lodged with Shekh Girgis, whose hospitality corresponds better with the accounts given of Arab hospitality than anything else I have met with. The Catholics have a convent here which is now inhabited by a single Carmelite Friar. To him I gave an Arab Test. & Psalter. — Shekh Girgis says the population of Besharrai is 2000 but I presume he includes the neighborhood as well as the village.

Wed. Oct. 8. Left Besharrai early in the morning, passed near the cedars, ascended the mountain E. of them, & on arriving on its summit we left the usual road & turned N. in order to see snow, wh. is said to lie on the mountain the whole year. After riding in a bad road about an hour we came to a bank about two ft. deep, wh. covers but a small space of ground. A little way from it there was a much larger bank. Both lay in valleys descending to the S. E. — In the course of the day we saw several other snow-banks. Returning from the snow to the road we pursued our way down

the mountain to the ^{fountain} head of Ato (Ain Ato) where ~~was~~ are the ruins of a village, at what may be properly called the foot of the mountain, though we found our way for 2 or 3 hours more a gradual descent, among bushes & small trees, in a winding direction between S. & E. till we arrived at the little, miserable dirty village of ^{Dyaa} Diar el Akhmar or the Red Village. Here we put up for the night in a miserable mean dirty room, with the earth for a floor.

Thurs. Oct. 9. We started early & pursued our way across the plain of ^{Bele} Syria in a S. & E. direction. The plain extends between Libanon & Anti-Libanon, & runs nearly N. E. & S. W. We passed one small village but saw no other ~~not~~ houses, & very few trees. We passed two large flocks of sheep & goats attended by their Bedouin Shepherds. Early in the forenoon we arrived at Balbeck at the foot of Anti Libanus called by the Arabs Dood Libnan or Jibet Enharbi to distinguish it from Libanon which they call Jibet el Gharbi or Jibet Libnan. The principal object of interest at Balbeck is the temple, wh. stands in the W. part of the present town. We spent several hours in examining this temple. A great part of the walls & many of the columns are still standing. The whole length from E. to W. is near 300 paces, & the width from N. to S. is about 170 paces, at the W. end. at the E. end it is much narrower. There are various indications that many parts of the walls are more modern than the

Bolton says Hexagonal apartment 100 ft diameter.

- # 350 ft. by 336. -

205.

+ 268 by 146. -

192 by 102 10 - total 58 minus 4 for the corners = 54.

Balbee

the original ~~structure~~ building & that what was first a place of idolatrous worship was afterwards a military fortress. Where was first only a row of columns there is now a strong wall. ^{one} Some of the columns now stand in the wall, others are fallen & the parts are wrought in as parts of the more modern structure. Several of the doors & windows have been walled up apertures being left, such are seen in castles & forts, for the purpose of firing upon a besieging enemy. The Eastern apartment seems to have been an open court or portico. But it is now enclosed by a wall without a gate. Next to this is an ^{hexagonal} ~~octagonal~~ apartment & then the building widens. Outside the ^{hexagonal} ~~octagonal~~ rooms are the entrances of two arches that run W. more than 100 paces. A similar arch runs from one of these to the other 100 paces & there are some apartments on a level with them & several passages for ascending to the upper story, if that may be so called, which seems to have ^{been} the principal part of the temple. From the ^{hexagonal} ~~octagonal~~ room you enter the largest though probably not the most splendid apartment of the temple. It is 125 paces from N. to S. & ~~more~~ not much less from E. to W. On the N. & S. sides of it are niches where statues were probably erected. The ruins of a wall show that an inner apartment occupied the centre of this ~~room~~ apartment, a room within a room. W. of this is another apartment of the same extent from E. to W. but not so wide much narrower from S. to N. There stood [#] two rows of Corinthian columns of at least 17 in a row. 6 are still

V. says 21 ft. diam. cir. & 53 high - with the architrave 71 or 72.
13. 13. 8 3. total 42 minus 4 = 38. 206.

standing & entire. This extends to the W. end of the Temple. S. of this there is another apartment which retains more of elegance than any other part of the building. It seems to have been originally a separate temple for though now united yet the wall which joins the two is comparatively modern. This temple is 53 paces from E. to W. & 26 from N to S. & was surrounded by a row of Corinthian columns, more than ⁴⁰ in number, each 6 ft in [#]diameter & including the capital & architrave near 70 feet high. The pedestals at the same time stand ^{on a wall} I think 30 or 40 ft from the ground so that the immense stones which compose the architrave are at least 100 ft. from the ground. The shaft of each column consists of three stones. We measured one that was fallen & found the first stone 23 ft long, the second 15. & the third 12 & the capital 6. the thickness of the architrave I judged to be 10 or 12 ft. The portico at the east has been walled up. From this a large door leads into the body of the temple. over the door is an engraving of an Eagle & another of an Angel. Within there are ¹⁴ fluted columns & a great number of false doors with finely wrought entablatures. A few steps E. of this is another building, with one large room chamber & 4 small ones at the corners, & underneath a subterranean apartment, called the prison of blood, because it is said men who were to be executed, were sometimes cast into it & left to fester & perish. - Near the W. W. corner on the ^N side are 9 stones 30 ft by 12 & 10. On the west side 3 tiers 15 ft. high & then one stone 68 ft long by 12 & 10 & other 130 by 12 & 10 & above this tier 30 by 12 & 10. More united & beauty & larger stones than in Egypt. but not so large as the temple of Karnak.

Convent Mar Ephraim 207. Peter Jarway.

Fri. Oct. 10. Left Balbeck in the night, partly for the sake of avoiding any further demands for bakshiash. Soon after we set out it began to rain. Our guide lost his way & we were obliged to stop & wait in the rain & dark for morning. This gave me a lively impression of the force of David's words "My soul waiteth for thee more than they that watch for the morning." - At last the morning came & we pursued our way a little S. of N. across the great plain of Balbeck, & about 10 o'clock arrived at Zahle, a finely situated village at the fountain foot of Mount Lebanon. Here we put up with the Gr. Catholic Bishop Ignatius Yhuri. He says there are in Zahle 1000 houses - 5 Gr. Cath. houses churches, 2 Maronite churches. -

Sat. Oct. 11. We set out from Zahle rode S. a little way at the foot of Mt. Lebanon, & then ascended it by an easy ascent, & reached the summit, but at a place not so high by a great deal as that at which we crossed it on our way from the cedars to Balbeck, & after descending some time we came to ~~the~~ a fine ^{fertile} valley in the district of Matters & passed through it till we came to the Sys. Convent of Mar Ephraim the residence of the Patriarch Peter Giarve who was in England & there received money to establish a press for printing the N. Scriptures. - This & Charfi are the only convents ~~under~~ his jurisdiction, nor are there any ~~&~~ villages or families of his church on Mt. Lebanon. There are two Bishops at Charfi, 1 at Beyrouth, 2 at Aleppo & ~~one~~ ² in Mesopotamia.

They have their public prayers in Syriac but read the scriptures in Church in Arabic. There are in Mar Ephraim 405 Priests & 405 other monks. The ~~Bishop~~ Patriarch is now erecting an addition to his convent where he says he intends to establish his press. The part which was broken in coming from England & sent back to be repaired arrived about 2 months ago. He says that he went to Eng. to seek assistance from the Catholics, but did not ask any from the Protestants. When they offered assistance he told them he would accept it, but only as a mere charity (*mera carità*) & not under any obligation or charity (*sensu necessarii obbligo*). He also requested them not to publish that they had given him money, for if the Government in this country heard of it, it would injure him. It was known & avaries have in consequence been exacted from him. In one year he paid 36 purses (10,000 pias i.e. - about 2,000 Dells.) As soon as his building is finished he intends to begin to print, & to print the Scriptures & these Church Books, & books on Science. He states distinctly that as a Catholic he cannot be at all an accomplice of the Bible Society.

L. D. Oct. 12. We have today had further conversation with the Patriarch. He shows himself a bigotted Catholic, speaks of bread & wine in the Eucharist under the names of body & blood. He says the Syrians give both not to Priests only as in Europe, but also to deacons & sub-deacons but not to the people. The Gr. Catholics only give both species, but all virtually give both.

for the bread is the real, living body of Christ, & the living body is never without blood. We asked his opinion of the words of Paul, that a Bishop must be the husband of one wife. He replied that the word Bishop in the N. Test. is the same as Priest & does not ^{mean} Bishop in the Ecclesiastical sense of it, Paul therefore means a ~~Bishop~~ ^{Priest} & not a Pri Bishop. - I asked whether he believes the Catholic doctrine that no man can be saved out of the Romish Church, & he said he did believe it. --- He pronounced without hesitation that the efforts of the various Societies to convert Turks & Jews will be ~~useless~~ ^{unsuccessful}. On speaking of the Eng. he said they have no priesthood. Why so? said I. He repeated his answer 3 or 4 times & I as often repeated my question. He then said "As a Catholic you may say the English are heretical & excommunicated, but according to Rome itself you cannot say that they have no priesthood, for at Rome it is said that Priests & Bishops have an indelible character. Now Bishops & Archbishops in Eng. who had received Catholic ordination, became Protestants & from them the present Bishops & Priests of the Eng. Church received their ordination." He then said if it were true it must be admitted that the Church of England have a Priesthood. He then made an attack on the ordination of the Presbyterians. I answered him here by recalling to his mind what he had said the evening before about the words Bishop & Priest as used in the N. T. - He spoke with gratitude of Mr. Chymers the American who gave him the press, but he manifested no sense of gratitude toward his Eng. Benefactors. He received us civilly, but expressed no pleasure whatever on seeing us. More civilly, nothing more.

Here we unexpectedly met with Mr. Lewis. He spoke to
 the Patriarch about the story wh. his Brother told
 Mr. Way of having two sons taken prisoners & exposed
 to death. The Patriarch said he had received letters
 from Cairo informing him of the fact. Mr. Lewis
 then told him that his Brother confessed to Mr.
 Way that it was not true. The Patriarch sighed
 & turned the subject of conversation. Mr. Lewis in
 the evening offered him an Arabic Bible, but
 when he found that it did not contain the
 Apocrypha he returned it. — We were engaged
 a great part of the day in reading the scriptures
 & in religious discussions in our room. Sometimes
 10 or 12 Priests, Monks & laymen were present.
 Some listened attentively. Others disputed zeal-
 ously. We told them some plain truths about
 their Popish doctrines & practices, such I suspect,
 as they never heard before.

Mon. Oct. 13. We left Mar Ephraim just after day break, & followed a W. till we came to the plains of Beyrout, say 2 hours from the city. then turning N. we proceeded to Antoura where we arrived 14 hours after setting out in the morning, having rested $1\frac{1}{2}$ hour by the way.

Tues. Oct. 14. Two Armenian Catholic Monks from the convent of Khraim called & purchased 3 copies of the H.

Wed. Oct. 15. Mr. King & I went to Arissa, thence to the Armenian Catholic convent of Khraim, about half an hour N. of it. Khraim is at the same time a convent & a college. The whole number of Priests, monks & students is about 25. They pursue their studies in Aram. & ~~then~~ learn also Turkish & a few some of them Arabic, Italian & Latin. They show us a collection of Italian & Latin books amounting to 5 or 600. Among these were four folio vols. of Pope's Bulls. The convent is in a bad situation at the bottom of a ravine. — From Khraim we went an hour further N. to the Maronite College of Ain Waska. There is a Superior, & the Priest Hannah Stambuli & two or three other Priests who teach Syr. & Arab. The number of Pupils is about 20. The situation of the place is bad & there is great want of neatness. From Ain Waska we went S.E. in about $1\frac{1}{2}$ hours to Bizmar. The Patriarch, Bishops & Priests received us very civilly. We had a long religious discussion with two Bishops. They disputed zealously, though very civilly.

Sat. Oct. 25. Sold 300 psalters for 300 piastres. & gave away 40 & 10 other books to George Misk son of Mr. Abbott's Dragoman.

Drew on Mr. Temple for ninety one Spanish dolls (\$91.00) to be paid to the Matta B. Soc. This settles my account with them up to this time.

S. D. Oct. 26. In the morning we had an Ital. service at Mr. Abbott's. 20 were present, the greater part Catholics. I read the 10 commandments & offered the first prayer. Mr. Jowett then preached extempore & concluded the service by prayer.

Tues. Oct. 28. Left Beyrout for Jerusalem in company with Mr. Jowett. Set off at 8½ - at 1 reached a Khan where we stopped to eat & repose till 2¾. Passed the river Damoor (An Tamyras) at 3¼. There is an excellent stone bridge built by the Emir Pershis. At 6, after riding 7¾ we stopped for the night at Wabi Yousnas, lodged our baggage & to in the Khan & took a room for ourselves in a house built by the Emir Pershis for the accommodation of travellers. It is near the tomb of a Saint. We were welcomed by Abdallah a lame Dervish, who conducted us to a good room. He said that his Father & grand Father kept the place before him. This is called Wabi Yousnas because the tradition is that it was here that the whale vomited up Jonah. The place lies at the head of a fine little bay. We talked with the Dervish about the Prophet Jonah. He told most of the

Thurs. Oct. 16. Stopped a few moments at Sharf & then proceeded to Lunk. Called at the house of Shekh Antoor Nader & then visited the Bishop Hannal Maroni. Went to see the school of the village. About a dozen boys were sitting on the ground & learning Syr. & Arabic. Visited the Gr. Catholic Patriarch at Mar Michael & then returned to Antoura.

Fri. Oct. 17. Padre Kersis from the ^{Cath.} Armenian of Byzmar called & we ~~see~~ ^{see} & purchased four dollars worth of Bibles & Test. We spent about an hour in discussing the points at issue between Catholics & Protestants. He contracted for 50 Arm. Test.

Mon. Oct. 20. Went with Mr. Jowett to visit Byzmar, carried Bibles & Testaments with us & sold to the amount of 140 piastres. I have seen no convent so good, or so neat as Byzmar, nor have I anywhere on the mountains met with men of equal talents or acquisitions. They are clever & enterprising & persevering. — We dined with the Patriarch who is a fat, jolly, intelligent man, but he seemed quite disposed to leave us it for his Bishops & Priests to discuss religious topics with us. —

Wed. Oct. 22. Took leave of Antoura. It is 3 months since I first arrived there. In reviewing this period I perceive that I have committed much sin & done very little if any good. And yet I have been & still continue to be surrounded by mercies. O for penitence & gratitude

story correctly, but added that God prepared two
trees to shelter him when he was thrown upon
the dry land. We showed him the Book of Jonah
in the Arabic Bible. He read, kissed the book,
read again, kissed the book a 20 or 30 or 10 times.

Wed. Oct. 29. Started at 6½ & at 10 arrived at
Saida. Met with Signore Friauche a young
Frenchman, who says he was educated for
the ministry at Paris, & came out with
~~Mr. Prouse~~ the man who is gone to Bag-
dat as Consul General, Bishop & Prefect of
the missions. Mr. F. says he was the Bishop's
Secretary & Vicar, & was to be ordained & act as
a missionary, but on arriving at Aleppo
he told the Bishop that he did not believe
what the Church requires him to be-
lieve & therefore chose not to proceed
any further. He seems quite a Free-
thinker though he professes to believe
the Bible.

Thurs. Oct. 30 Left Saida at 8. Passed the wait-
ing place opposite Safant ^{Jer. 26. (Isaiah 17. 9. Jer. 20.} at 11¼
passed a Khan at 11¾ - passed the caves in the
rocks at 1 - the Asimeeah at 3, & arrived at
Tyre at 5. - 9 hours. Took lodgings in the Greek
Catholic convent. - The road from Sidon to
Tyre is almost a perfect level, the soil good. It
as in many other parts of Turkey it is good land
lying waste. We saw a few villages on the moun-
tains E. of us but on the plain no village & I
think only 3 or 4 habitations. - Sidon appears
to have been the N. limit of the Holy
Land, on the sea shore. See Josh. 19. 26, 28.

Fri. 31. Oct. - There is a school in one apartment of the convent in which we saw a Priest with about 70 boys around him almost all reading aloud at once. - Spent the forenoon in looking at Tyre. The town contains I think at least 200 houses or huts, many of them new. The streets are wide & clean for Turkey. There are 2 brigs in the harbour, 6 vessels of one sort & several boats. There is one Mosque our guide says there are 100 Churches & 1000 Monasteries, 4 or 5 Greeks, 100 Maronites & a great number of Greek Catholics. The town stands on a peninsula which was an island, but occupies I think less than half the peninsula. On the S. & W. side of it are rocks near the shore in the water & columns lying on them. The harbour is N. of the town. A small harbour in which the boats lie is surrounded by an old wall. Some distance from the landing place is a ledge of rocks which renders the entrance dangerous, but by breaking the waves, forms the security of the harbour. We saw more than 100 columns lying in one place on the rocks, partly covered with water. In the small harbour we saw also many lying on the bottom several feet under water.

At ~~12~~ 12 we left Tyre - at 5½ passed the white cliffs & a Khan, at 7 we stopped for the night at a Khan called Mahhoora where we slept for the night with our mattresses spread on the ground in a small dirty hut.

Sat. Nov. 1. We resumed our journey at 5 & at 11 reached the gates of Acre, 11½ hours ride

from Tyre. Took lodgings with Mr. & Mrs. Michael the Eng. Vice Consul. - The first third of the road from Tyre to Acre is level & good, the second third is mountainous & rocky, & the last third again level & good.

L. D. Nov. 2. Had service in Italian, I read a chapter & prayed & Mr. Jewett preached. The congregation consisted of 10, one was Don Giuseppe a Maronite Priest, & another a Jew from Gibraltar, Amreeh.

In the afternoon we read Ephesians through, in our rooms, conversed about what we read & prayed together. This has been ~~and~~ a more quiet devotional sabbath than I have enjoyed before for a long time.

Mon. Nov. 3. I went with Mr. & Mrs. Michael to wait on Abdallah Pascha, who has lately rendered himself so famous by his late rebellions against the Porte. We were obliged to wait about two hours in the anti-chamber before we had an audience. The Pascha was leaving in secret some letters read by his Ministers. His attendants were waiting in the anti-chamber, sitting on a divan, with wonderful restlessness, occasionally a little conversation took place between them but generally they sat demurely smoking & drinking coffee. When the Pascha's minister left him, we were introduced. We found his Highness in a small but neat room. He was sitting or rather squatting on a divan at the corner which is the place of honour. We asked for a *huzuk* or passport for the places to which we are going, & also for permissions to see the mosque which was built by Jezzar Pascha. Both our requests were immediately granted & we were

withdrew. One of his officers was sent to accom-
pany us to the Mosque. It stands adjoining
the Pasha's Palace. The Mosque resembles in its
general form a Christian Church, but without
seats or pews. The floor is covered with carpets on which
the worshippers sit, & kneel. At one corner is a
reading desk, & in another part a pulpit for preach-
ing. Stairs at two corners lead up to a ^{narrow} gallery &
thence to a second gallery, so narrow as to give
barely room for one to walk around it. In
front of each gallery are places for rows of lamps.
The upper gallery in fact seems to be designed
merely for the purpose of illuminating. -
There is a large chandelier suspended
from the lofty dome & a variety of lamps
hang in different parts of the Mosque. The
windows are numerous, so that when lighted
up in the evenings of Bairam the appear-
ance must be very splendid. A few Turks were
present, reading as I suppose from the
Koran. Before the mosque is a large court,
paved with marble of various colours, with
rows of Palm-trees, & two domes with fountains
playing under them. ~~Around this~~ On three
sides of this court are rows of cloisters for
the use of students, Travellers & perhaps also
for students. In one of them is a library.
This court with its fountains & shade is quite
in oriental taste & certainly for a hot country
it is a most delightful spot. My imagination
was filled with the idea of the learned Mus-
suls in the times of the Caliphs of
Bagdad & lazing passing their time in

The mosque according to Muhammadan taste is ornamented

such places. I was dressed in my Turban
 Khumbaz & Jembbee with a beard already
 of a tolerable length, & I almost fancied
 that I could soon become master of
 Arabia in such a place surrounded by
 Mussulman Doctors. Had I the faith,
 the wisdom & the learning of Martin I
 might perhaps find access to such places:
 & tell the doctors that Jesus is the son
 of God. - - - I observed the effects of the late
 siege, in several places where cannon balls
 had perforated the walls of the mosque & of
 the cloisters. I observed many granite columns
 like those we saw at Tyre, & I recollect that
 they told me at Tyre that the Pasha had
 transported many columns from that place
 for the erection of buildings in Acre. Little
 did ^{the cunning} ~~the~~ ^{workers} ~~the~~ think when erecting their mag-
 nificent works that they were preparing
 materials for a Turkish Pasha to use in build-
 ing a mosque, a Palace & a Bath. -

Tues. Nov. 4. Mr. Mc Michael thinks the Pop. of
 Acre at present is 5,000 ^{12.00} ~~40~~ Xus, 800 Jeds & 3000
 Mussulmans of 1000 are the Pasha's court & guards.
 Sometimes 1-2 or 3,000 people from the
 country come into town on business in the
 day but retire at night. Yesterday we called on
 Signore Latafago, the Austrian Consul. Today he
 returned the call. ^{Sold in Acre 45 ts for 65,05 piastres}
 & 20 traits for 2,20.

Wed. Nov. 5. We have found much difficulty in pro-
 curing animals for Nazaretta. We wish for four
 mules & three asses. The muleteers demand
 10 piastres for each, which we knew to be at

least double price. After much delay & difficulty
 we have agreed to give 8 pias, each for the mules
 & 5 for the asses. At 9½ we left Ane. Looking over
 the gulf S. of Ane we had a good view of Mount
 Carmel, (See 1. Kings. 18. It runs N.W. & S.E. at the foot
 of it stands the little town Laifoe. & between this &
 Ane is a gulph ^{bay} At the head of the bay empties
 that "ancient river Thishon" See Jud 5. 21. & near
 Ane is the Belus. Mr. Mc Michael tells me
 that the Thishon is a considerable stream
 even in summer, & in the winter it becomes a
 large river. We rode for three hours over the
 plains. At 12½ we came among small hills,
 our road still continuing level. Our muleteers
 not being well acquainted with the road we
 went out of our way & ascended a hill on which
 stands the village of Abilene. See Luke 2. 1. It
 contains perhaps 500 inhabitants. We passed it
 at 1¾, about 4 hours from Ane, & then descended
 the hill to the proper road & pursued our way
 level but continually among hills. At 3¼ we
 entered a fine plain which we were an
 hour in crossing. At 5 we passed Sephooora
 a village of about the same size as Abilene.
 The habitations are mean & dirty. We observed
 three arches together wh. probably belonged to
 a church built by the crusaders. The village
 stands on a wide hill. On its summit are
 the walls of an old castle. In going from Sepho-
 ora we met many women carrying pitchers
 of water on their heads, & others with asses car-
 rying several pitchers each. At 5½ we passed
 a plot of green sand, & a fountain where

the women drew the water, & when large numbers of horses & cattle were assembled to drink. One sees very little green sward in this country, only now & then a little patch where water flows. Particularly at Eldersburgh. - after a ride of 9 hours we arrived at 6½ at Hazanetta. The road for the last hour is very bad, the rest of the way quite good. We sought lodgings in the catholic convent & were very civilly received. A letter which was sent by some Priest at Acre to the Superior, gave information that we were English Missionaries. -

Thurs. Nov. 6. Looked at the church of the convent. It is large & splendid, hung with tapestry & ornamented with paintings. One painting represented the marriage of Joseph & Mary by the Jewish High Priest. The Friar who explained it to us, told us that the marriage was performed by the Bishop of Jerusalem. - In a grotto they show you the place of the annunciation, where they say that an Angel carried the house in which Mary then lived to Loreto near Ancona on the E. coast of Italy. Pilgrimages are now made to Hazanetta to see the place where the house was, & to Loreto to see the house itself. One of the many tricks by which the catholic clergy contrive to empty the pockets of the people. - At the place of the annunciation several lamps are kept burning & over it is a painting of the virgin with a silver crown, with 7 diamonds set in it. The roof of the grotto is supported by several granite columns. One of them is broken & the

upper half remains suspended. Our guide said it was broken by the Angel at the time of the Annunciation, & has remained suspended ever since. From this grotto a passage leads to another which they say served the virgin as her kitchen. -

In a large room adjoining the yard of the convent is a school of 40 or 50 boys. Their principal school book is the Arabic Psalter printed at Mar Thannah Shooar. I observed on the master's table two editions of the Bible both printed at Rome one in Arabic & Latin, the other only in Arabic. - On most of the doors is inscribed either "Ave Maria Purissima" or Ave Maria ^{san. peccato concepida} Plena gratia, showing that they are dedicated rather to Mary than to Christ. - On one place is a promise of 100 days indulgence to every one who shall say "Holy, Holy, Holy, Lord of Hosts, the earth is full of thy glory. Glory to the Father. Glory to the Son. Glory to the Holy Spirit." On the same paper is a promise of 300 ^{days} indulgence to every one ^{with a humble & contrite heart} who says: "Jesus, Joseph & Mary, with my heart I give you my soul. Jesus, Joseph & Mary, assist me in my last agony. Jesus Joseph & Mary, let my soul depart in peace with you." - Then follows a form for blessing the adorable name of God in disarcimento degli oltraggi, of blasphemy. It is as follows.

Blessed be God

Blessed be his name.

Blessed be Jesus, true God, true man.

Blessed be the name of Jesus.

Blessed be Jesus in the most holy
Sacrament of the altar.

Blessed be the great Mother of God, most
holy Mary.

Blessed be the name of Mary, Virgin, Mother.

Blessed be God in his angels & Saints."

A promise is made of one whole year's
indulgence to every one that recites
the above. — A Spanish Priest with

whom I conversed, told me that he had been
over 30 years in these countries, but during
all that time he has not learned the Arabic
& now knows not more than 20 or 30 words.

Many of the Catholic Missionaries never
learn the language of the country. Their
business is to say Mass in Latin & take care of the
convents. — There are two gardens belonging to the
convents of Hagaratha, the walls are thick & strong, the
rooms of a good size & everything tolerably neat.
The part of the convent which is now inhabited
was built between 60 & 70 years ago. There are
only 9 or 10 Friars — 4 of them are Spaniards.

Friday Nov. 4. Walked out to visit the other churches
of Hagaratha. Went first to the ^{Greek} Catholic church.
It is without the town to the N.E. In a grove under
it is a well. The Greeks say that it was here that the
Virgin Mary received the salutation of the
Angel when she came to draw water. The
church is large & respectable with 3 Priests. — We
went next to the Maronite church. It is much
smaller & less splendid. Two Priests. 20 or 30
houses. —

Our third visit was to the Catholic Church. It is small, low, & dark. A native Priest was officiating at the altar. I was told there were two Priests for this church. - There is in the village another church dedicated to St. Joseph, but it is not now used & we did not see it. - There is one mosque. -

The women in & around Hazaretti go unveiled & their principal ornaments are strings of money, worn over the forehead & hanging down on both sides the face. Some strings consist of about at least 50 or 60 ^{nickel} pieces worth about 20 or 30 cents each. Most of the women who ~~carry~~ ^{bring} pitchers of water into town on their heads, wear these ornaments. - One of the Priests told me that out of 9 or 10 Priests & Monks now in the convent there is not one who can speak Arabic, the common language of the country. What a company of Missionaries! (See Isa. 56. 10. 11. - - - A Maronite Priest called & purchased a Testament & a Psalter, but before leaving the convent, he brought them back, I have no doubt, in consequence of being told to do so by the President of the convent. These Priests take away the key of knowledge. - -

St. W. S. Hazaretti is situated on the side of a hill & nearly at the foot of it on the E. - a valley say a mile long & from 50 to 150 rods wide runs W. & S. before the town, & by being surrounded by hills, is made a complete basin. It is a delightful place & I love to reflect, as I walk over the plains of Hazaretti & the hills around it, that our Lord & Saviour used to walk about over the same ground. From the valley of H. there is a passage out to the S. into the

Our servant Giuseppe has been very busy in Ave & also here in selling our books. This evening he tells us that the President of the Convent has prohibited his selling any more books.

L.D. Nov. 9. Signore Domenico dei Domeni-
ci, a Physician from Rome, whose acquaintance we made & who heard us preach at Ave, spent a little time in our room. We found him a complete infidel. Some of his expressions were so gross & blasphemous that we were obliged to speak in plain & direct terms to him about his opinions & his state. —

Plain of Esdracelari. From H. you walk about 20 minutes, the hills on the right & left converging, till there remains only a stony narrow ravine, about a mile in length. On the right hand of this ravine as it opens into the great Plain of Esdracelari, is a precipice, rough & nearly perpendicular, say 50 or 60 feet high. This is known you as the brow of the hill where the Jews wished to precipitate J.C. the Luke 4. 29. It is indeed the brow of the hill on which stands, though at a considerable distance from the town. — The foot of this precipice is still much above the bottom of the ravine.

Baba Pirik says 3 or 400 Yr. houses in H. — 200 Turk. 100 Latins. 40 or 50 Yr. Latins & 20 or 30 Maronites. — 3 Yr. Priests all married. —

Mon. Nov. 10. At 8 o'clock we left Hazereth,
 & going a little S. of E. in an hour we came
 in sight of Mt. Tabor & Mt. Vernon. Tabor rises
 alone like a vast Pyramid. Vernon is longer
 & partially broken. At the foot of Vernon
 our guide pointed out Hain, now a Turkish
 village. Tabor is nearly N. of Vernon. The
 country we passed was covered with shrub
 oaks & the soil seemed rich. — At 10½ we
 arrived at Khon Gook or the Khon of
 the market. There are two old castles &
 here the merchants of Hazereth & the
 people of the villages & the Arabs of the
 mountains meet every Monday for
 a Fair. When we arrived we found about
 1000 people assembled in the open
 field selling & buying cattle & various
 sorts of merchandize. We remained
 here till 12 & then set off for Tiberias, our
 course a little N. of E. & arrived at 3.
 You do not see Tiberias till or its Lake till
 you approach near them & then from
 the hill you have a very good view of
 both. The town stands directly on the shores
 of the Lake, is surrounded by a wall &
 from the hill W. makes a very decent
 appearance. On entering you find a
 considerable part of it in ruins. We lodged
 with Signore Picciotti, the Austrian Consul
 General for Syria. He is now an old man, & has
 retired from business, to spend the eve of
 his life quietly on the shores of this beau-
 tiful Lake.

In the evening Rabbi Rabbi Samuel told us that there are in T. 150 houses of Ashkenasim & 70 or 80 of Sepharim. Each sect have one Synagogue. The Ashkenasim have one Hasidim. - Rabbi S. says that 20 or 30 Rabbies spend their whole time in reading the Talmud. -

Tues. Nov. 11. Went to see the hot springs. They are on the shore of the Lake, a half hour ride S. from T. The plain S. of the city is covered with ruins till ^{you} reach the springs. At one of these springs a bath is erected to wh. the people of the country resort. The present building was erected by Jezzar the Parha of Acre, of such infamous memory. From the bath I continued my course & in another hour arrived at the S. end of the Lake, where the Jordan issues from it, & thence about 15 minutes to an old bridge across the Jordan. This bridge consisted of 9 or 10 arches, one of wh. is still standing. I saw cattle & asses fording the river. The width of it seemed to me to vary from 20 or 30 to 50 or 100 yards. - I could see at the N. end an opening between the mountains, where my guide tells me that the Jordan enters the Lake. - I returned to the Bath & ascertained the temperature of the water. In the water of the Lake my thermometer stood at 76, in the sun at 90, in the water of the bath at 110, in one spring at 131 in another 132, in a third place 138 where it issues from under the bath 138 & in a fourth place 139. I saw a number of Jews from T. & Arabs from the country go into the bath & I followed their example. A Jew whom I found at the bath told me that there are

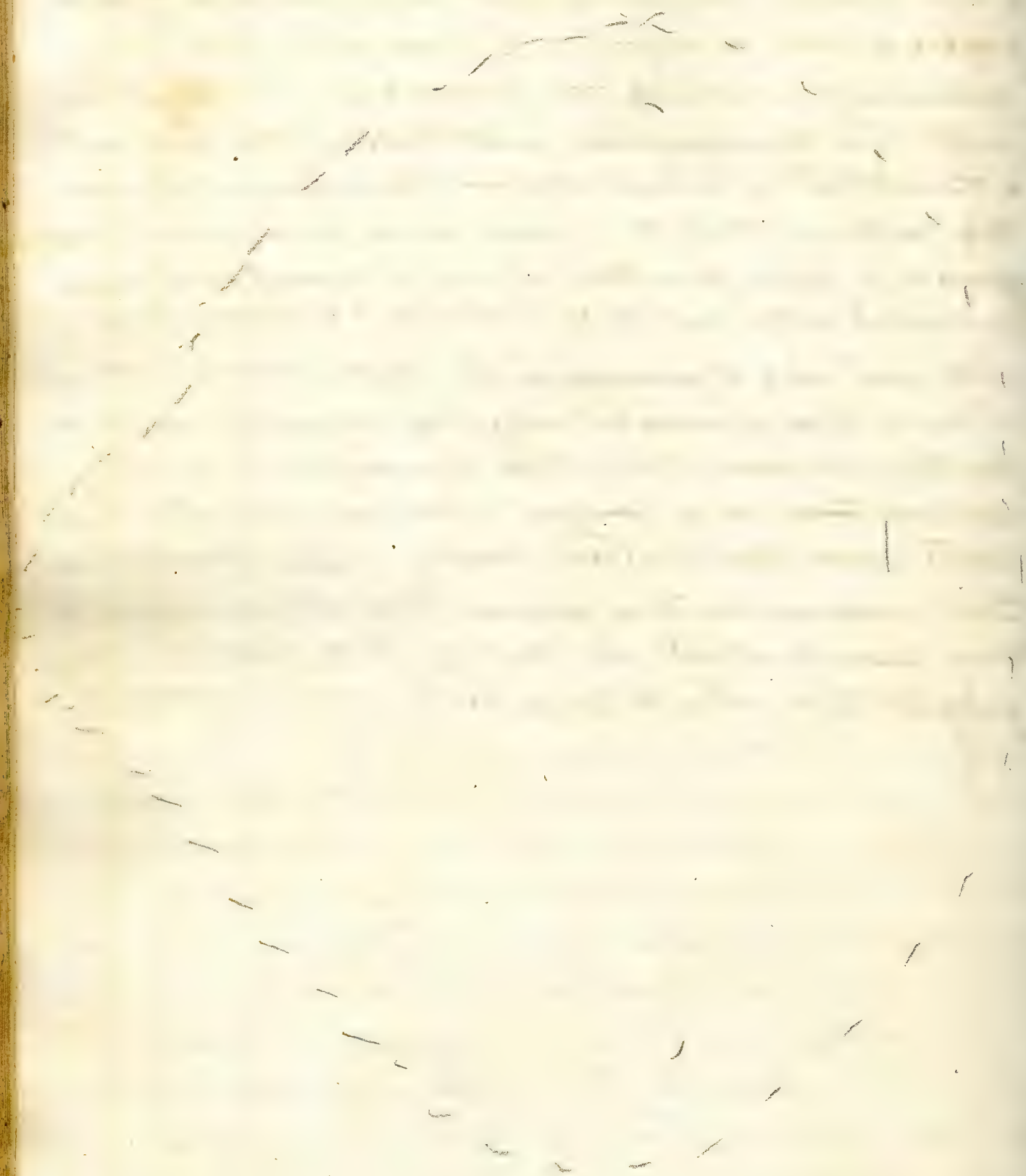
96 houses of Ashkenazim & 90 of Sephardim.

On our return we stopped at what is called the house of Peter. It is a G. Catholic Church, & the only ch. in T. We met with the Priest at the church. He is the only Priest in the place, & told us there are 40 or 50 Xn houses.

Wed. Nov. 12. I went with our guide Antoon Baulus, to Capernaum. We set off at 7 $\frac{1}{2}$ - at 8 $\frac{3}{4}$ we passed a little Arab village called Majdool, & then entered a plain wh. lies between the Lake & the Mountains - at 9 $\frac{3}{4}$ we left this plain, & passing by a deserted Turkish Khann entered upon a rough piece of road. Here we passed the ruins of an Arab house, evidently of modern construction. This my guide said was Bethsaida. A few rods S. of it are some ruined walls but all clearly of modern origin. At 10 $\frac{1}{4}$ passed ^{and} of mills & at 10 $\frac{1}{2}$ reached the ruins of Capernaum on the sea-shore. A part of the walls of one building are still standing - a many walls appear at the surface of the ground & seem to be with broken columns, pedestals & capitals scattered about. These are of hard limestone like those of Balbec. There are now 20 or 30 uninhabited Arab huts on the ruins of the old city. Two Arab men & one woman were repairing the roof of one of them, I believe, to make it a store house for grain. - Between Majdool & the Khann there is a bay ^{at Tiberias} sitting up W. from the Lake. - - We lodged with Signore Rafael Piciotto Austrian Consul General for Syria. He is an informal old man, living in retirement. He received us very coldly at first, but has on the whole treated us with much hospitality. He has a madrasah or Jewish college in his house, in which are near

1000 Rabbinical vols. ^{226.} Here we found Rabbi Sam-
uel, who has married the daughter of the Com-
mittee's wife, teaching Talmud to 4 or 5 boys, with
near 1000 Talmudical vols. in the room. The court
of the Committee's house is used as a private Syna-
gogue & here a number of Jews assemble every
morning & evening for prayers. - We went to
visit the Synagogues, first that of the Sephardim,
& then that of Ashkenasim which adjoins it. In
the latter about 50 men were assembled for
worship. Near this we entered a small Medrash
furnished with shelves of books, & I presumed is
also used as a Synagogue, a larger room connec-
ted with it & separated only by a grate screen
for the women. Over the Synagogue of the
Sephardim is a larger Medrash, in which are
about 1500 Rabbinical books. — There are
two mosques in T. & from the appearance of
the town & what we saw of the people we
judged the whole pop. to be about 1000. -

Form of the Lake of Siberia. —



Thurs. Nov. 13. Left Tabaria & in $6\frac{1}{2}$ hours reached Safet, travelling a little W. of N. We left the lake at Majdal. Safet consists in reality of two towns, the E. one inhabited by Turks, the W. by Jews. We came first to the Turkish town & rode through it. There are two minarets. A hill lies between the two towns. We were half an hour in riding from one to the other. Having no letter of introduction, we had ascertained the name of Rabbi Israel the chief of the Ashkenasim & enquired for his house. On our arrival we learned that he was gone to Jerusalem & his wife made some difficulty in receiving us. But after a little delay we were provided with a room which seems to be the Rabbi's study. It contains about 500 Rabbinical books. The name of our hostess is Deborah. Her son, a fine looking youth of 17 named Solomon is married to a daughter of her husband, by a former wife. Baruch acts as agent for Rabbi Israel. Rabbi David ben Nittel, who speaks Italian visited us as did also several other Jews, two or three of whom speak a little Ital. - They tell us that there are in Safet 1500 Turkish houses, & 400 Jewish, of which one half are Ashkenasim & the other half Sephardim. -

Fri. Nov. 14. The castle of Safet stands on a very high hill & the town is built around it except on the N. - The Jewish quarter is the W. part of the town. This morning we went up to the castle, waited on the Mutzelli & looked at the castle & from it took

a view of the town & the neighbouring hills. We conjectured the number of Jewish ~~being~~ to be about 1000. We could see only 4 minarets. The castle is large & lofty, built on a magnificent plan, but now decayed & going to ruin. To the N. E. is a high mountain wh. the Jews say is Galbo. To the S. W. is another wh. they say is Hermon. On an eminence a little S. E. of the castle is an old fortress which the Jews say was founded by Josephus. They tell you likewise that this is the scene of the battle of Sisera. They had told us that the Perushim have 2 Synagogues, the Masidim 6, & the Sepharthim 8. - We went about to visit them, we visited one large Synagogue of the Masidim & one small MeDrash, then two MeDrashes of the Perushim, one of wh. serves also as a Synagogue, then a large Syn. of the Sepharthim. One of the Sepharthim told us they had only 3 other synagogues, & one MeDrash, the Masidim & Perushim told us that they had no Syn. or MeD. except what we said. We learned however that there ^{are} several houses in wh. they assemble for worship. This accounts for the numbers first given us. ~~And why they have 400 houses - & that I suppose 1500, the latter number is thought too great - Since the Ex. revolt Jews cannot come from the Russian Poland & therefore the number of Jews at Safet is diminishing.~~

~~Sat. Nov. 15.~~ At ~~noon~~^{11.} we left Safet. At 2 passed in sight of a small village called Yakook. At 5 we arrived at Watteen, a small village at the foot of Mount Beatitude on the N.W. We had heard that there was a Priest in the village & enquired for his house. On reaching the house we found he was not at home. A woman came to the door & entered into the conversation with our guide, & the result was an enquiry whether we would be contented to sleep in the same room with women. ~~The~~ The man of the house who is the Priest's son soon came home & we insisted on their finding us another house. But they showed us a little room in the corner of the yard, ^{slightly} covered with bushes & partly open & said this was the best house among the 8 or 10 Xns in the village. We therefore prepared our beds for the night. — Our host says there are 30 houses in Watteen, ^{4. latti.} 10 Xns, the rest Muselman. ^{one yivanit.} It is two hours & a half from Tabaria ~~city~~.

Sat. Nov. 15. Left Watteen for having ^{given} a Test. to our host, another to his son, & left a third for his father the Priest. In two hours & a half we arrived at Lanna of Galilee. See John 2. — It contains about 30 Xns & 30 Muselman houses, one church & a Priest. All the Xns are Greeks. We enquired for the Priest. He came & took us to the church. It is a ~~low~~ low, dark place. There is a water pot of stone in it which the Priest says is one of those mentioned in the gospel. It is so heavy as to be almost unmovable. We sat down on the ground

Lana 6 hrs. from Acre & ^{the} 232 from Sephooora & 1½ from Naz.^t

by the church & took some refreshment & sold two Testaments & gave away two. About 20 Xus assembled around us. Their appearance & that of their habitations indicated great poverty. The village stands on the side of a hill facing the S.W. The people of Lana told us their village was 6 hours from Acre & two from Sephooora. —

In ~~the~~ an hour & a half from Lana we arrived at Hazaveth, & again took up our lodgings in the Latin convent. — Toward evening I walked out to the Greek church & sold 5 Bibles to the people as they came to evening worship. One of the Priests told me that their sons learn to read the Psalms only L. D. 112. 16. As I was walking in the hall

Padre Giacomo who has been now 30 years in a missionary in the E. without learning any thing of the language of the country, began to converse with me about the distribution of books. He said he knew the object of the English in distributing so many books to be the forming of a party in these countries, "But," said he, as if he were telling me something of great importance, "I perceive that they do not know the people of the Levant. One third of the money they spend for books even if distributed secretly wd form a large party. Whereas by distributing books they gain nothing. For instance, cases of books arrived at Jaffa at different times while I was there, but of all these I perceive you could not now find enough to fill two cases." I replied by showing him what is the real object of the B. Soc. & pointing out the present ignorance of the people & even of the Priests in regard to the gospel & the necessity of giving them the Bible in their own dialect. —

Mon. Nov. 17. - Went with our guide
 Mallem Antoon Barilos, to visit his family.
 He had before told me that he has had 15
 children, 8 are dead & 4 daughters & 3 sons are
 still living. I asked if all were by the same
 wife. He said they were & added in high spirits
 "She will bring me 10 more yet." Antoon's brother
 is the ^{tax collector} head of the Catholics, for each head met
 has its own civil head, to whom the people
 give a kind of tacit authority & who manages
 their concerns with the Turkish government,
 & with other sects. - I found his house consisted
 only of a single room. One ^{corner} ~~end~~ is a kitchen, another
 a bedroom, a third the nursery & a fourth the
 divan, that is to say, in one corner was a jug of water,
 an earthen vessel wh. served for a fire place, a
 tin pot for boiling food & a coffee pot, this con-
 stituted the furniture of the kitchen. In another
 corner the beds of the whole family are piled
 up together. They consist of thick blankets, which
 are spread out on the floor at night & Parents
 sons & daughters sleep on them in their wearing
 apparel. In the third corner was a cradle,
 a basket of clothes & a chest, & in the fourth a
 mat was spread on the floor, & a large carpet
 on a window mat with two cushions. Here the
 Father & I sat, while the rest of the family sat
 on the floor or prepared coffee, pipes & sup-
 per for us. He introduced me to his wife by
 saying, "This is ^{the} she that has brought me 15 chil-
 dren." Three of the daughters Lersia, Wordy
 & Pusen are young women. Glory the
 fourth is only 4 or 5 years old. Yakob the
 eldest son is 11. Aser the next & Gooset
 is an infant at the breast. The mother

name is Anna or Hannah. etc. are both the same in Arabic. She & her daughters prepared us a lemonade & coffee & Yakoob filled the pipes. The dress of the family was very plain & indeed raggy, but the women had worn the usual ornament of the fair sex in the place, i.e., a string of small pieces of silver over the forehead & hanging down on both cheeks. The mother had in her string 200 pieces worth I suppose about 30 or 40 dolls. The elder daughters had about 100 each but of less value in proportion, say 6 or 8 dolls, a string & the gloomiest wore a string of pearls worth perhaps a doll. — When Susan came in I bid her good evening & asked if she was well. She answered

تحت يدك under your view — I asked the mother to let me take Yakoob with me (she answered

انا جيت خمسة بنات وبعدي انا جيت وان هو بروج مبر
ما في شي بانام

"I brought five daughters & then I brought him & if he goes away from me there is nothing I sleep" — i.e. I have no sleep. When I was coming away they asked me to stop to supper & I did so. Supper consisted simply of bread, & batinjous (about as large as cucumbers) stuffed with rice & boiled & a mat served for table & our hands & fingers instead of knife fork & spoon. — Yet I take this to be a very respectable family in Nazareth. They probably live better by far than the greater part of the inhabitants.

Tues. Nov. 18. At 10 we left Hazereth, having engaged ^{an Arab} Hajji Mohammed of Napilus to carry our baggage to Jerusalem with 5 mules & asses for 70 piastres. & Mallem Antoon Paulus to furnish 3 horses for ourselves & servant at 22 piastres each, & 10 piastres for a man to take care of them, we paying nothing for their food. We are also to pay Mallem Paulus for going himself as our guide. - At 11 $\frac{1}{4}$ we left the hill on wh. Hazereth stands & entered the large, beautiful & fertile plain of Esdraelon & crossed it with Carmel in sight far to the W. & Tabor standing at the N.E. part of the plain & Hermon running into it from the E. At the foot of Hermon on the W. our guide pointed out Hain, now a Turkish village. S. of Hermon the plain runs E. apparently to the Dead Sea. At 4 we arrived at Jenin, a village at the S. extremity of the plain. having been $4\frac{3}{4}$ hours & $\frac{3}{4}$ in riding across the plain. We judge the plain to equal in extent to 15 miles square & if properly cultivated it wd no doubt support 25 respectable villages, whereas in crossing it we could see only 4 or 5 miserably inhabited, mean villages. It is easy to see what effects wd be produced if the country should fall into the hands of a liberal Xn government. "Tabor & Hermon shall rejoice in thy name" - At Jenin there are no Xns except 4 or 5 Gr. families. They have a Priest & a church.

Wed. Nov. 19. We rose at 2 $\frac{1}{2}$ & set off at 5. - At 1 $\frac{1}{2}$ we arrived at Naploos or Neapolis, the Tychar & Sichem & Sichem of Scripture. Though we were travelling all day among hills yet our road was not very uneven. we crossed many vallies of very rich

soil, w^h with proper cultivation, would become "fat vallies." - Haploos is situated in a valley that runs E. & W. abounding with olives trees. "a fat valley." See Jer. 28. Mount Gerizim rises near the town on the S. & Mount Ebal on the W. - just as we were entering the town we learned that the Mitzellins had just died. A company of women & children at the gate were shrieking & beating their breasts. Other companies were doing the same in other parts of the city. Sometimes their shrieks were very dolorous & they smote their breasts severely. At other times their music had so much of a cheerful air that had I not known the occasion of it, I should have taken it for a demonstration of joy. rather than of grief, & then succeeded again the most dolorous shrieks & violent beatings of the breast.

The Plain of Esdraelon is called Armageddon
~~Judges 5. 19. 2 Chron. 35. 22~~ ^{Jer. 16. 16.} ^{Amey.}
 Hadadrimmon Zech. 12. 11.
 Megiddon Zech. 12. 12.
 Megiddo - John Jos. 17. 11. Judges. 1. 27. & 5. 19. - 1 Kings
 4. 12. 2 Kings 9. 27. & 23. 29 2 Chron. 35. 22.
 Valley of Jezreel - Jud. 6. 33. Hosea. 1. 5.
 Plain of Tabor. 1 Sam. 10. 3.

We lodge with Baba Isa the Gr. Priest. He tells us that he is the only Priest. An aged Priest who was here when Mr. Connot came this way is since dead. There is one church & 20 or 30 families. The whole number of males who pay the capitulation above years old, is 70 or 80. We offered our Testaments & soon sold 7. -

after taking some refreshment went to visit the Samaritans, having first sent to the Thahen to know if a visit would be agreeable. His name is Shahnor ben ^{or Salame} Tabiah, say 45 years old. He received in a neat apartment of a clean house & we entered into conversation. 10 or 12 other members of the sect soon came in. They conversed in Arabic. The Thahen said the number of their houses is 20 or 30, - about 60 pay the ^{other} capitulation tax. They say there are no Samaritans in this country, but they are quite disposed to show that they are numerous in other parts of the world. In Paris they say they were very numerous till in a time of war between the King of France & some other King the Samaritans ^{were carried off}. There are however four still living in Paris. They enquired whether there are Samaritans in England & they were not at all gratified when we told them no. On learning that I was from America they enquired if there are Samaritans there. I told them no, but they confidently asserted the contrary, as also that they are numerous in India. They say that they are descended from Jacob. the Thahen, who has several sons, is of the Tribe of Levi, there is one house from the Tribe of Benjamin, 4 or 5 from Manasseh & all the rest

from Ephraim. They all speak Arabic, but their books & public prayers are in Samaritan. They go three times a year to Mount Gerizim to offer ~~sacrifices~~ & worship. We went into their Synagogue. It is a small, dark, but neat room, with an altar.

We were obliged before entering to pull off not only our shoes but also our slippers, which are not prohibited even in mosques, & Mr. Jewett was obliged to take off a garment wh. he wears lined with fur. No Samaritan except the Kohens & his family can approach the altar.

The present Kohens is the only man of the tribe of Levi. When we asked what they would do for a Priest if he & his sons should die, they replied *hazal ma besid* "this does not happen." They expect a Messiah, who is to be a Prophet & King, but a mere man, to live 120 years as Moses did & to reign at Naplos, over all the world. Those who do not receive him are to be destroyed with the sword.

The promise made concerning the woman's seed does not refer to the Messiah, but that concerning a Prophet like unto Moses does.

The Messiah will come when Israel repent. The story of the reparation between Israel & Judah under Jeroboam & Phechoam, they say is a ~~Jewish~~ lie of the Jews. - The city of Luz wh. the Bible says is the same as ^{Bethel} ~~Jerusalem~~, see Gen 28. 19 they say is that city was on Mt. Gerizim. Jesus was also on Mt Gerizim. Gen. 19. 10 in our copies they say is false. -

Thurs. Nov. 22. Renewed our visit to the Samaritans. We had yesterday requested

to see their ancient copy of the law. The Kohen objected but after much persuading & after presenting the motive wh. generally prevails in these countries, viz. the offer of money, he consented to show it to us this morning. He said he must first bathe & then put on a particular dress. - On our arrival at the Synagogue we waited a short time & he then appeared, prepared to approach the Holy Book. He opened the door the curtain, & opened the little closet at the altar, presented to our view the brass case wh. contained the dls. He then kissed the case, & knelt before it putting his face on the ground. After this he brought out the case & opened it so as to show us the dls. but we were not allowed to touch it. It is in the Samaritan character & the Kohen says it was written by Abishua the grandson of Aaron, 13 years after the death of Moses i. e. 3460 years ago. Standing near this was another similar case of brass containing an exact copy of the original dls. made 800 years ago. On a shelf in the Synagogue were a considerable number of copies of the Samaritan Pentateuch. We saw also the relic of the old Polyglott mentioned by Maundrell. What we call the Hebrew language they call the Jewish & what we call Samaritan they call Hebrew; for they say their language is the true Heb. in wh. the 10 commandments were written. The difference between the two languages consists merely in a different alphabet & different pro-

See. 1. Chapter. 6. 4.

ministration. Their Bible contains only the
 5 books of Moses. They have however Joshua &
 Judges but in separate books. They say that
 after Joshua there has been no Prophet, he
 was the disciple of Moses & inferior to him.
 David was King in Jerusalem but not Proph-
 et. - Their Synagogue they have occupied 490
 years.

At noon we left Haplous, ~~at about~~ At the gate the Turks stopped our guide & Dragoman & forced upon them two duncasses, for the villages ~~this~~ between there & Jerusalem, for wh. we had to pay 5 piastres. A little way from the gate we observed on our right hand a mosque wh. I suppose to be the one that travellers have mentioned as the place bought by Jacob "at the hand of the children of Hamor" Gen. 33. 19. - Jacob's well is to be seen near here but through the ignorance of our guide we missed it. At 4½ we passed a ^{ruinous} village called Lebân & at 5 the ruin'd Khân Lebân. Maundrel calls Lebân the Lebónah of St. See. At 6 we arrived at Singit & took lodgings with a gr. family, the only Xn family in the place. Before our arrival we were overtaken by a heavy rain.

Fri. Nov. 24. We set off at half past 8 & at 9 we arrived at Jerusalem. Two miles N. of the city ^{as} we ascended the summit of a hill, we had a sudden & fine view of Jerusalem, with its minarets & domes. - I resumed my former room in the gr. convent & Mr. Jewett took Br. King's. - It is 5 months wanting 6 days since I left the Holy City. - Returning to it seems like returning to my home. I blessed God for preserving me during this journey & for returning me in safety to this place. May my present residence here be for his glory. Amen & Amen. -

L.D. Nov. 23. Mr. Stroud, an English Traveller came by invitation to our room

for divine service. Mr. Jowett & read the prayers & I expounded Eph. 2. —

Yesterday & today we have received from the Metropolitan, Priests & others, as tokens of pleasure on my return, 3 bottles of aqua vita, & 6 of wine & 8 small loaves of white bread.

Mon. Nov. 24. I called on Rabbi Mendel & met at his house with Rabbi Israel from Safet, in whose house we lodged.

Pietro called & spoke about the difficulty that exists between him & the friars on the subject of confession. He still refuses to confess & fears that they will in consequence excite the Turks against him. I urged on him the necessity of confession to God & of daily prayer. He wishes to get protection from the English Consul. I told him to look to Christ who alone is able to protect from every danger. O that it may please God to renew his heart.

Begun to teach Italian to lesar (Kasodapros) a deacon from the Gr. convent of C. & U. —

Tues. Nov. 25. Called on the Metropolitan & others in the Gr. convent of C. & U. — One of the Priests gave us the following account of the ^{appointment} election of the Patriarchs. The Patriarch of Jerusalem is appointed by the will of his Predecessor. All the others are chosen by the Synods of their respective patriarchates. There is no difference between them in point of rank. One has no authority over another. Each is chief in his own patriarchate. Christ is the only Head of the Church. — — We find the Greeks still more deeply distressed by Turkish exactions than when I was here before. A new Governor has lately arrived & every change brings new exactions.

Mon. Dec. 1. Received letters giving me the joyful intelligence of the arrival of Bros. & Sisters Goodell & Bird at Byrrout. May they be made happy & useful in their mission.

Fri. Dec. 12. Received seven cases of Scriptures from Jaffa & deposited them in a small room which I now consider as my Bible Depot. —

Sat. Dec. 13. Br. Lewis arrived from ^{Am.} Damascus.

S. Dec. 14. Papas Ira Petros came to join with us in our religious worship in Italian.

S. Dec. 15. Br. Jowett left me to return to his family & friends at Malta. While we have been together we have had much sweet Christian communion.

Dec. 30. There has been a difficulty for some time between the Governor of Jerusalem & his soldiers on one side & the inhabitants of Bethlehem, ~~sever~~ Bet-gialla, Bet-safafa & several other villages on the other side. The Governor made frequent demands for money & sent soldiers to reside in the villages & collect it. The soldiers abused the wives & children of the inhabitants, who in consequence drove them out of their villages & declared they would not allow them again to enter. Attempts were made to effect a reconciliation but in vain. The villages would neither admit the soldiers among them nor pay the full sum demanded by the Governor. Preparations were accordingly made for war. Four or five days ago some of the Governor's soldiers found a poor infirm old peasant

cultivating his field. As he was from one of the villages they cut off his head & brought it to Jerusalem & stuck it up on the wall just within Jaffa gate where it remained two days. I saw the Turkish boys as they passed spit & throw stones at it. - Yesterday a Shekh was sent to Bethlehem to attempt to effect a reconciliation but he returned without success. This morning therefore the troops moved out of town & with 3 pieces of cannon proceeded against ^{at} Safafa, the nearest of the villages. It is small & I believe inhabited entirely by Mussulmans. It is in sight of the city on the S. W. I walked out to Mount Zion, toward evening, & saw the soldiers tents, the red flag flying, & the smoke of their cannons as they fired on the little village.

Dec. 31. 1823. During the past ^{year} my expenses of all kinds put together amount to \$691.68.

Mon. Jan. 12. 1824. Went this morning to the Syrian church to witness a Baptism. The Administrator was the Bishop Abdool Messieh from Diarbekir, now on his way to India via Cairo in company with three monks, Isaac, Peshavry, & ~~Abdool~~ Abdool. Abdool Akhad (the slave of the One) when we arrived at the church we found about a dozen persons present going through with the prayers & ceremonies preparatory to the baptism. One part of the service was explained to us as intended to ~~expel~~ expel the devil from the child. When ready for the baptism

the Font was uncovered, & a small quantity of warm water was poured into & then cold water was added. The child in a state of perfect nudity was taken by the Bishop in one hand while with the other he anointed the ~~and~~ whole body with oil. He then held the child in the water & so put its feet & legs being in the water, & with his right hand he took up water & poured it on the child's head & washed the whole body. After this he anointed it with oil & returned it to the Parents. Each part of the ceremony was attended by the reading of prayers. --- Abdoos Ahead the resident Bishop was present & assisted in the service.

Tues. Jan. 13. The Bishop Abdoos Meneels & his Priests made me a visit & delivered a letter of introduction from the Syrian ^{Patriarch} whose usual residence is Mesdin in Mesopotamia but who is at present in Damascus. The following is a translation of the letter.

Unfalsification. "By the favour of the most High, It will arrive at Jerusalem, to the hands of the his Presence, our Excellent, the Blessed, Mr. Pliny Gisk, the Honoured, ... in good (i.e. safely)

"The least (literally the contemptible) Ignatius, George the fourth, by the mercy of God most High Patriarch of the Apostolical & Holy seat of Antioch, over the people of the Syrians Jacobites. In the convent of Zafran.

"May Divine grace & a heavenly benediction be rest upon the his Presence, our Excellent, the Honoured, Mr. Pliny, the Honoured. The Lord God preserve him from ^{all} temptations

spiritual & bodily. Amen. Truly the cause of our
 composing the letter is benediction & ~~love~~ friend-
 ship. First, enquiring for your dignity & the state
 of your condition. And secondly, there are coming
 to your place our children the Blessed, the Metro-
 politan, Abdool Messeel the Honourable, & the
 Priest Isaac, & the Priest Abdool Aho & the
 Priest Besharry the Honourable for the sake
 of some ^{& necessary} ~~proneable~~ business in your place
 & in your neighbour hood, & we hope that when
 they ~~arrive~~ ^{come to} at your Presence in safety you
 will place your view upon them with all your
 face because they, ^{and} our children, & especially
 as they are ignorant of the country, & there
 is to us confidence that your spiritual zeal
 does not need urging because your Presence is
 well known by your doing good & by every
 praiseworthy work & we pray to the merciful
 (merciful) & most High God that he would cover
 you with his Providence & take you by the
 hand & conduct you according to your desire
 & prolong your stability & preserve your
 children & powerfully break the enemy from
 you & open the gate of his mercy before your
 face & commit to you his favours & blessings
 upon you & give you times of joy & pleasure
 all the days of your life. Always send us infor-
 mation of ~~your~~ ^{the} peace of your Presence to
 satisfy us concerning your Dignity & send
 us always letters containing requests, in order
 to multiply our love & friendship. This is what
 was necessary to write after a second & third
 blessing to your Presence. Written the 29. of the
 month Tishri the second, year of Menahel 1823.

This letter was written in one sentence without division by punctuation or capitals. Presume, Dignity, Honourable, Honour, Excellent, are titles in common use in Arabic letter-writing. The phrase "your children" probably means "your relatives & all who are connected with you or dependant upon you." Abdool Ahad means the servant or slave of the one i.e. of the one God. "Place your view upon them with all your face;" ~~meo~~ is the Arabic mode of saying receive them kindly.

In conversation with the above Bishops & Priests, I have made several inquiries about their religious opinions & practices. They are not Nestorians but say the Nestorians are numerous in their regions & have their own Patriarchs. They administer the Lord's Supper in both kinds, their secular clergy are married, they hold Christ to be the only Head of the Church, deny Purgatory & have no graven images. But they use pictures & invoke the Saints. In this last respect I was sorry to hear from them & their Church, ^{on a different account} from what Dr. Buchanan gives of the Syrians of India. Perhaps the latter, being farther removed from the seat & more completely without the influence of corrupt Christianity, have retained more of the purity & simplicity of primitive times. Their Ecclesiastical language is Syriac. One of the Priests understands it well. Another reads it but does not understand it. They converse in Arabic, Turkish & Khoordish.

They say they consider the English as their Friends, but they talk of the Latins as their brethren in India did when Dr. Buchanan conversed with them. "They are not our friends" said one of the Priests, "they have taken from us many of our churches."

Nadgi Mohammed tells me that there are 10 or 12 mosques in Jerusalem without minarets & 10 muselman schools, from 20 to 100 children in each. Girls when small go to sometimes go to school with the boys. There are however very few females who can read. We know one & got a Psalter & a Genesis from me to present to her. . . . A few days ago Mr. Lewis presented a Bible & a Testament to a Turkish Schoolmaster, & 6 psalters for his pupils. -

Wed. Jan. ~~24~~. 21. Was cheered by the arrival of my Brethren King & Bird from Beyroot.

Thurs. Jan. 22. Mr. Lewis left us for Beyroot.

L. D. Jan. 25. At our religious service Papascha, the Deacon Leras, & Pietro were present. I preached in Italian & then we took Arabic Testaments & read alternately a verse each & ~~Ps. Prov. 1. & 2~~ & Mr. K. expounded in Arabic. In the afternoon several Greek Priests called to whom I ^{read &} expounded Dan 9. in Greek, showing them the necessity of praying in their present afflictions as Daniel did when his people were in captivity.

Thurs. Feb. 5. Mr. King left us for Ramle & Jaffa. -

L. D. Feb. 8. Preached in Italian to eight persons. -

Thurs. Feb. 12. On Monday morning I received a letter from Mr. King informing me that he sold books at Ramle on his way to Jaffa to the amount of 180 piastres. We sold on Monday to the amount of 50 piastres & yesterday Tuesday forenoon to the amount of 55. a little after noon as I was reading Arabic with Seid Jaf Allals & Leras, Moosa Bey came abruptly into our rooms with 8 or 10 Turks most of them armed soldiers. Moosa Bey seems to

Arrest Tues. Feb. 10.

250.

be a kind of constable or Sheriff, though I do not know precisely his office or rank. His business at present seems to be to lay hold of Jews & Christians & drag them to prisons & extort sums of money from them. We did not however know him nor had we any suspicion at first of the object of our visitors. We received them as civilly as we could though there was something so unusual in such a visit that we felt a little uneasy. They pretended to be in search of the Dragoman of the Latin convent, & Moosa Beg went out, & as I have since learned went to the Latin convent. In the meantime our Dragoman Giuseppe came in & we & I went from the room where I was studying to another room & a soldier followed me. When I returned he still followed me. I went out a second time & he kept close behind me. This gave strong suspicions that they had come, not for the Catholic Dragoman but for us. Giuseppe came in & we told him to ask them what they wanted. Their answer was "nothing." Moosa Beg returned & we were abruptly called to go. We asked where & were told to the Governor's. We asked why & were told that he wished to examine our books. No time was given for remonstrance. Resistance would have been vain. We were hurried out of our rooms. The keys were taken from us, & the doors sealed up. Instead of being conducted to the Governor however we were conducted to the Mollah's judge. As soon as we appeared in his presence he demanded "who are you?" We replied "English," using the term

in the sense in which it is used & understood here, to mean under English protection. The next question was "Why do you wear the white Turban?" We replied "It is customary for Englishmen to wear it when they travel in Turkey." He shook his head very significantly & said "No, no, no. This cannot be done without a *Firman*." I then ~~showed him~~ ^{showed him} my *Firman*. ~~showed~~ He began to read & then invited us to sit down. When he had finished the *Firman* he said "But this is merely for travelling & gives you no permission to sell books." Then holding up a copy of Genesis which one of the soldiers had brought from our rooms he said "These books are neither Mussulman nor Jewish nor Christian & nobody will receive or read them," & threw the book contemptuously on the floor. We replied "The books which we distribute are the Law, the Psalms, the Prophets & the Gospel, such as Christians have always received as their holy books." In reply he said "The Catholics say these are not Christian books." Very little else was said & we were sent away to the Governor with information that we should be kept in confinement while the matter could be referred to the Pasha at Damascus & an answer received. The Governor received us with a little more civility. He read our *Firman* & enquired about our distribution of books. We gave him the same account of the matter that we had given to the Judge. Meantime Moosa Beg sent out a Crier to prohibit all persons from purchasing our books & ordering those who had received them to send them in to the Judge. The Governor's sentence was that we should be lodged in the Latin Convent until the matter were settled. We were accordingly conducted up the *via dolorosa*, till we ^{came} near the Latin Convent, when we met the Dragoman who told the Turks that conducted us that we could not be received into their Convent. We were therefore

kept in waiting ~~till~~ while a messenger was sent to the Governor for further orders. He returned & we were told that we were to go to our own rooms to lodge. On entering our rooms however the Turks began to take an inventory of our books, trunks & other things. They rudely overhauled all our letters & private papers, & took Mr. Bindout of his room by force while they examined ^{containing his papers} his trunks. From my Secretary they took away several papers & letters which they carried off. At last we were told that we must return to the house of the Governor to sleep. Soon after our arrival there we were conducted to a ground room, which serves as barracks for soldiers. There we spent the evening, with 20 or 30 soldiers about us, smoking their pipes & playing at chess. In the course of the evening the Governor sent for Giuseppe. After an absence of about half an hour he returned & said that after making a variety of inquiries the Governor said that we should go next day to the principal Greek convent & continue there till the affair was settled. — About 10 o'clock the Governor sent for us. On entering his room he saluted us with uncommon civility, asked us to sit down & ordered coffee. He then asked the question which had been so often asked before, "what books are these that you distribute?" I answered as before "The Law, the Psalms, & the Prophets & the Gospel." "Why do you bring so many of them into this country?" "Because Christians here have no printing presses & when they want the scriptures, they are obliged to write them out ^{with} at ~~fast~~ great labor while we are able easily to supply them with printed copies." "But why do you bring books in Arabic?" "Because many Christians can read no other language?" Then turning to one of his attendants he observed "That is what I said." He then

asked "Why do you give them to Mussulmans?"
 "We do not wish to do anything in secret, nor do we consider it unlawful for Mussulmans to read Christian books. Two Mussulmans came to my room this morning & asked for books. I inquired what books they wanted. They said they had heard that we had books of grammar & history. I told them we had nothing in Arabic but the Holy Scriptures, of which I showed them examples. If ~~mussulmans~~ ^{mussulmans} ~~wish~~ wish to read our books & learn what Christians believe, we are always ready to give them an opportunity, but we always tell them there are Christian books." He said that was all very well, begged us not to be offended with him, said he had no knowledge of the affair when we were arrested, that it was wholly a proceeding of the ladi & that the Catholics said that the books we distribute were not Christian books. He then said "You will take lodgings here tonight with my ^{Hephren} ~~brother~~ & tomorrow return to your ^{own} lodgings." His ^{nephew} ~~brother~~ Nourin Beg then conducted us to his room. His own seat is the corner of the sofa, which is the place of honor he resigned to me, ordered sherbet, pipes, coffee, & a nipper, & said as many as 20 or 30 times "Excuse us." "Be not offended with us." After supper we entered into a familiar conversation about the Arabic language & then about the Bible & the Koran & Christ & Mohammed. He spoke of Christ, as I believe Mussulmans usually do, under the name of ("Saïdna Isaa") "Our Lord Jesus." I was struck with the remark as coming from him at that time, ~~that~~ ^{the remark} "This is the house is the place where our Lord Jesus was condemned." I said to myself "It is enough for the disciple that he die as his Master. If our Lord was condemned to death for our sakes, it is a small matter for us to suffer a short confinement for his name's sake." — I had wished to ascertain whether Mussulmans ever pray to Mohammed or not. He answered in the affirmative.

I said that they have a book of prayers to him. I repeated to him the Evangelical precept, "Love God with all thy heart & thy neighbour as thyself." He said they had the same but a subsequent remark showed that by neighbour they meant Mus-
submans only. When I spoke of the crucifixion of our Lord he gave the same story which the Coran contains viz. that God sent Gabriel to take Jesus to Heaven & the Jews crucified Judas supposing him to be Jesus. After an hour of promiscuous conversation we retired to rest. Knowing as I did the character of the men in whose hands we were it was impossible that the mind should not be busy during the afternoon & evening, ^{what would be the result of all this} in thinking. We knew that Greeks, ~~the~~ Priests as well as others, had been ~~recently~~ ^{recently} for a few, some of whom were Europeans & had passports & firmans, had been put in prison & in chains on the most frivolous pretences, until they paid large sums to the Turks. It was at least possible that we might receive the same treatment, & have the same demands made upon us. We knew that Turks are accustomed to inflict corporal ^{punishment} in order to obtain money or extort some confession which they wish & the question naturally occurred "Are we ready to glorify our Lord by bodily suffering?" What we most seriously feared however was that we should be either ordered to leave Jerusalem, or prohibited from distributing the Holy Scriptures. Indeed we knew that a vizier had been already sent to make the convents & ~~the~~ streets of the city to make a proclamation concerning us, though we did not ~~ex~~ know precisely the import of it. The events of the evening had brightened our prospects, though we felt by no means certain that what had been promised us would be fulfilled. We however commended

ourselves & our cause to the ~~deft~~ Divine Protec-
 tion & slept quietly. We had reason to expect from
 what had been said to us in the evening that we
 should be allowed to return to our rooms in the morn-
 ing without any farther delay, but this was not the
 case. The forenoon passed away without permission
 to go. We read 11 Cor. 6 1-10 with much interest & en-
 deavoured ~~it~~ in patience to possess our souls. The
 Governor was occupied nearly all the forenoon
 in attending to public business. About noon
 he sent for our Firman, & then sent several times
 for answers to certain questions about the time
 when it was given. Some hints had been given
 to Giuseppe the evening before that a bakshish
 from us would not come amiss, but we had
 taken no notice of these hints. Mossa Beg &
 Nozin Beg now told Giuseppe that as we were
 Englishmen the Governor could not take money
 from us but that a present of some valuable
 article would be ^{expected} ~~wanted~~ for the Governor & a small
 sum of money, say \$20, for themselves. Instead
 of giving an answer ~~ing~~ to this, we sent G. to inquire
 whether we could sell & distribute books as formerly.
 The answer was certainly & that nobody would say
 a word to us on the subject after this, they told
 G. also that as to the \$20, for themselves it was
 not necessary, but any small sum whatever
 we pleased. Instead of making any reply to this
 we sent to know what proclamation the crier
 had made in the streets & at the convents
 concerning our books. The answer was that he
 had merely prohibited Musulmans from
 receiving them but had said nothing
 about Christians. We doubted the truth of
 this at the time & have since learned
 that it was totally false. The proclamation
 was that whoever had received books from
 the English must return them to the
 Mollahs, & that nobody wd hereafter receive

any from them on penalty of imprisonment, & that these were books which might not be read either in the mosque or in churches or anywhere else. After a little further delay we were conducted to our rooms. Mr. B. & mine were given up to us. The Bible Depot they had not discovered the other day. They now examined this & said that & the room which Mr. H. had occupied & in which they found me the other day, must remain for the present sealed up. When this was finished they spoke of going, but waited evidently expecting to receive a bakshish, but they ^{were} told directly that if the rooms were left sealed they would receive nothing. Upon this they went away apparently in ill humour. They probably thought it hard that they must insult us, search our rooms, trunks & secretaries, seal up & open & seal again our doors, conduct us about to the Mokah & the Mutrellim & keep ^{us} 24 hours in confinement & not be paid for all this trouble. It is probably the first time that they have ^{done} all this for nothing, for Greeks & Jews always come to pay ^{dearly} for being insulted & abused.

~~Soon after the Turks left us, our friends began to call to congratulate us on our liberation.~~ Our little man Constantine came to us in the morning at the Governor's. As he was crowding his way up stairs the soldiers said "What do you want boy?" "I want my Master," says the poor boy. They let him pass. After this George the Taylor came, & offered to go to Jaffa to inform the Consul, if we wished. He was to set off tomorrow morning if we had not been set at liberty to-day. Soon after the Turks left us, I received a letter from Cesar which he had written to send to me at

the Governor's, & of which the following is a translation.

"Your absence, my very dear Master, brings to my soul much affliction & melancholy. But as I cannot come personally according to my desire I pray you from a distance, be of good courage & fear not for God is with you & will soon deliver you from the hands of the enemies. Much salutation to Mr. Bird.

Your afflicted scholar ~~Cesar~~

Remember the saying of the Apostle who says "All that will live godly in Christ Jesus shall suffer persecution."

Pappas & Issa called with a countenance expressive of deep interest & anxiety, said he could not sleep the whole night. He knew not the cause of what had taken place & could think of nothing unless a war had taken place between England & Turkey. In the night his little boy who comes to me to recite lessons in the scriptures began to talk about us & asked where we could say our prayers. His Father told him he must pray for us & he immediately got up & began to repeat a prayer that he has been taught.

Cesar called & took our hands with in a most delicate, tender & sympathetic manner. "You suffer for the love of Christ," said he. Then telling us how much sympathy was excited in the convent, he said it was more like what was felt at the death of Procopius than any thing else he had witnessed "For we all know," said he, "that you are spending your lives for our good."

"Issa the cooper called & said a great deal about what he & his wife & children had suffered on our account. He said they were praying to Jesus for us all night & could not sleep at all.

The Greek Metropolitan sent their salutations & congratulations with four loaves of the finest bread & a bottle of wine & another of aqua vita.

The affair has given us new information about Turkey & Turkish government & Turkish justice & I trust it has given us both new evidence of our love to Christ & his cause & of our willingness to leave ourselves & our plans & all that concerns us in his hands. We feel that we deserve & need disappointments & trials, & hope to profit by them. All that we have as yet suffered however is nothing compared with what the first Christians ^{suffered}, nor indeed is it anything compared with what the Christian & Jewish subjects of the Sultan daily suffer at the hands of their tyrants. We are most distressed now with the fear that although we have permissions to sell yet the proclamation made the other day forbidding the people to purchase will operate as a powerful hindrance not only in Jerusalem but that the report of it will go abroad & impede the distributions of the word throughout the whole of Syria. We leave all however to the disposal of him who has the hearts of all men in his hands & loves his word infinitely better than we do. Perhaps all this will excite a greater desire for the Scriptures & cause them to be more extensively distributed. And perhaps there is something in our present mode of proceeding that is not exactly according to the mind of the

Spirit & this affair is intended to bring us to a more evangelical mode of attempting the spread of the Gospel. May the Lord enable us to understand the lessons he is teaching us & profit by his chastisements.

(Friday. Today I learn from a Jew who called on me that the same day that we were taken Moosa Big went & sealed up the door of the ^{College} Synagogue of the Polish Jews under pretence that they had English books there. Yesterday a Beyuldi arrived from the Pasha of Damascus ordering that the European Jews should not be molested, nor any money exacted from them. This was in consequence of an application made through the Consul at Acre, after Rabbi Mendel & some others had been imprisoned & 1500 piastres extorted from them about two months ago. On the arrival of this Beyuldi the ^{College} Synagogue was opened.)

Thurs. - Having heard after that Omar Effendi the head of the Green Turbans, is a Friend & Protector of ~~Frank~~ Europeans, & a man of extensive influence & authority in Jerusalem, we thought it best to call & converse with him about the state of our affairs. We first sent our Dragoman to know if a visit would be acceptable. The answer was that he considered us & all Englishmen as his friends, that his house was always open to us, & he would be glad to do anything in his power for us. Toward evening we called on him. After the usual Turkish compliments & ceremonies, we spoke about what had happened. We told him that if he or the Governor or the

judge wished at any time to know anything about us or our books, if they would send a decent man to make inquiries we were always ready to give an account of ourselves. But that it was very improper to send ^{a company of} armed men to search our trunks & rudely overhate our papers & take us from our lodgings by force as if we had been thieves or robbers. He swore by Mohammed & by the faith of Mohammed that he had no news of what was going on until he went in the evening to the Governor's & as ^{soon} he learned it he told the Governor that it would not do to treat Englishmen thus. We then told him that two of our rooms remained sealed & that several letters & papers that were carried off had not been returned. He said he would immediately send & see to the matter. As to our books he said he had received several himself from an Englishman who was here three years ago, & that they were known to be Christian books & there was no objection in the world to the distribution of them.

Fri. Feb. 13. 1824. In the morning a man came from Omar Effendi & brought two letters which had been taken from my Secretary. & said the Governor told him there were no more. We told him there were also other papers & he said he would go & see.

When the Jew told me that their Synagogue had been sealed up on account of books, I felt as if there were no prospect of selling any more Scriptures to Jews, but to my surprise the same Jew before going away inquired if we have more Hebrew Bibles & said a friend of his wished to purchase a quantity.

Toward evening an Armenian called to tell us what grief our confinement occasioned

The convent
in, & to inquire if we had more Armenian Bibles
saying that he wished ~~for~~ to purchase 7 or 8.
The few which we brought with us however were
all sold & we have nothing remaining in Ar-
menian but Testaments.

L.D. Feb. 15, 1824. Only two came to hear me
preach, Papas Issa & Issa the carpenter. Spoke from
2. Cor. 6. & dwelt on the manner in which we ought
to ~~and~~ honour our Lord & his religion amid reproach
& persecution. Toward evening a letter
arrived from Mr. King informing us that Signore
Giuseppe Damiani was about setting out for
Jerusalem to assist us in settling our affairs.

Mon. Feb. 16. Toward evening Signore Giu-
seppe arrived.

Tues. Feb. 17. We went in company with
Signor G.D. to the Governor. He received us well.
A letter was presented from the Consul at
Jaffa in regard to our affairs. The Governor
read it & also the Khiat Sherif of the Sultan for
the Consul, & began to exculpate himself, said
it was wholly an affair of the Moollahs, begun
without his knowledge, the Moollah sent to him
to put us in prison & in chains, but when he
read our Firman he said that would not be
done & appealed to us to say whether he had
not treated us well, & given us good lodgings
with his nephew. As to the books he said there
was nothing in the way of the distribution
of Christian books among Christians, & mani-
festly meant to be understood as saying that
he wished not to meddle at all with the affair.
By his advice we went, accompanied by one
of his men, to the Moollah. He read the Con-
sul's Khiat Sherif, made some professions of
regard for the English, but talked rather mo-

solely about the books. Took up Genesis & read
 "The Spirit of God moved upon the face of the
 waters," & said "That is infidelity," & threw the book
 on the floor. He said however repeatedly in the course
 of the conversation that Infidels, meaning Christians
 & Jews, might buy & sell their infidel books at
 pleasure & do what they liked with them, only
 Mussulmans must not purchase nor receive
 them. One reason assigned was that it was said
 these books contain something which would
 make Mussulmans mad if they should read it.
 When we asked him about the proclamations
 made in the street ^{against the distribution of} ~~about the~~ books, he solemnly
 protested that it concerned Mussulmans only.
 We knew his assertion was false but his
 declaration in the presence of his attendants
 as well as the Councils sons, son-in-laws & our Drago-
 man amounted to an official assurance that we
 should not be molested in the sale or distribution
 of scriptures among Christians & Jews. He deliv-
 ered up to us the books which the soldiers took
 from our rooms, sent a man with us to re-
 move the seals of the two rooms, ^{the governor's man} & sent ~~to~~
^{who was with us} ~~another~~ ^{to} find & bring to us the papers
 which were taken from my Secretary. We returned
 to our rooms & in a short time the papers were
 brought, & the rooms opened. We gave these two
 men one dollar for their trouble in finding
 the papers & bringing them to us, & opening the
 rooms that were sealed. Giuseppe went with the
 man to the Governor for our papers, & when he
 returned he told us that the Governor on hear-
 ing that the judge denied having given
 orders that we should be put in prison, felt

into a great rage & talked vehemently, before his attendants, against the judge.

While we were at dinner, one of the judge's men, (the same that sealed our rooms & overhauled our papers) came in. We gave him a seat & continued our dinner, conversing with each. After waiting about an hour, he told us that he was sent both by the judge & the governor to present their compliments to us & to say that if any of the soldiers or officers should demand money from us, we were to pay nothing but give immediate information to the judge or governor, if however we were disposed to give anything in the way of presents to those who had shown us attentions during this affair that was another thing. To this we gave answer that whenever we seek their ^{services} help they will find us ready to reward them handsomely, but for such an affair as this they must never expect anything from us. Before going away he said the judge charged him to tell us that the governor has no authority over the judge but is, on the contrary, bound to execute all his commands.

Wed. Feb. 18. By invitation Signore D. waited on the governor again today. The governor repeated his protestations that the whole affair was from the Judge & that he himself was not in fault.

In the course of the day we sold to Armenian Pilgrims 55 Testaments for 150 piastres. This leads us to hope that the things which have happened unto us have fallen out unto the furtherance of the gospel.

Thurs. Feb. 19. Our Dragoman went to the Governor to receive his letter in answer to Count Damiani's, & the Governor whispered in his ear in order that his attendants might not hear, & said he had written to the Pasha of Damascus, that the whole affair of our ill treatment was from the Judge. — The man who sealed our rooms called with compliments from the Judge & on going away took out our Dragoman & told him that the Judge, knowing that the Governor had written to the Pasha of Damascus against him, had himself written to the Pasha of Acre, in order that so that if the Pasha of Damascus should take the part of the Governor against the Judge, the Pasha of Acre might be ready to write to Constantinople in favour of the Judge & against the Governor. — What a picture does this give of Turkish government!

In the course of the day we have sold 60 Arm. Test. to the Pilgrims for 161.20 piastres.

Fri. Feb. 20. This morning we received a visit from Mr. Brangle, an Irish Priest, who is here on a pilgrim's grimage, in fulfilment of a vow. By land he goes altogether on foot. This was a part of his vow. He must have suffered much by the way. While I pity the superstition that leads him to suppose such ^{voluntary} hardships & self-mortifications are acceptable to God I cannot but admire his zeal & resolution, & if he would undergo all this to preach the pure gospel of Christ, I should think I beheld in him a true successor of the primitive Christians.

Today we have sold 45 Test. for 122 piastres

Sat. Feb. 21. In the morning my Turkish Master Shekh Seid far Allah Effendi came again & gave me a lesson. He said he told the Moollahs that we were Englishmen with regular firmans, that he had received books from the Englishmen & had read the Coran with Englishmen for the English & Osmanlis were friends. Now whether he ^{really} told the Moollahs this, or whether he expects to gain by our favour by making us think so, is another question. . . .

Today we have sold 30 Aram. Test. for 85 pias.

S.D. Feb. 22. Early this morning several Armenians came to buy Testaments, but we sent them away because it was the sabbath.

At divine service today we were in all nine in number. - Several called in the course of the day with whom I read & conversed.

Tues. Feb. 23. Left Jerusalem for Bethlehem & Nebrony. Just before reaching the town of Mar Elias we passed the well where tradition says the star appeared to the wise men

on their way to Bethlehem.

We ascertained that Jerusalem bore N.E. by N. from this loc.

The convent at Bethlehem nearly S. & E. by W.

Mount Olivet nearly N. W. E.

Nabi Samuel ——— N. N. W.

French Mountains. S. E. E.

Several Soldiers from the convent Governor of Jerusalem are now lodged in Mar Elias & the convent is obliged to furnish them with food.

Since the war between the Turks & the people of Bethlehem, there has been a degree of jealousy. As we were all in Turkish dress it was natural that our appearance should excite some attention. As we approached the town we saw multitudes of men women & children looking earnestly at us from the windows & terraces as well as in the streets as if anxious to know whether we were friends or foes. We were however soon recognized & the most friendly salutations succeeded. Since the expulsion of the Turkish soldiers from B. 5 armed Arabs have been stationed in each of the convents to prevent the Turks from ^{taking} getting possession of them by surprise. As we approached the convents a considerable number of Christians had assembled around us. The sons of the desert, ^{who were guarding the convent} not yet knowing who we were & faithful to their charge, issued forth to the number of 12 or 15, placed themselves before the door, & were seen examining their muskets to see if they were well primed. The Christians around cried aloud "Inglish. Inglish." At length the bustle was hushed & we were admitted.

The Greek, Armenian & Latin convents are different parts of one pile of buildings. The principal building as you see in looking at the roof is in the form of a cross.

Population of Bethlehem 300 families of Greeks, 300 of Catholics, 15 or 20 of Armenians & 30 or 40 Mussulmans.

The following particulars were mentioned to us respecting the late war. — Several soldiers were quartered in the convents & others in a castle in town. Half a dozen Mussulmans of Bethlehem watched their opportunity & when the soldiers in the convent were all in a small apartment near the door, they entered, two at a time, under the pretence that they wanted medicines or something else of the Monks. On entering they fastened the doors after them & thus confined the soldiers in the apartment where they were, & began to throw stones & to fire into the room till the soldiers consented to leave the convent. The villagers then found means to set fire to a quantity of charcoal in the castle which so filled it with smoke that the soldiers were obliged also to desert that & return to Jerusalem. When the Governor of Jerusalem & the villagers concluded a peace, it was ^{on} the condition that the latter should pay a certain sum of money but no soldiers should be quartered upon them. In order to raise this money the Chiefs of the Bethlehemians required the convents to pay a certain sum. They paid a part, & then the Chiefs, to make them pay the rest, seized the superiors & bastinadoed them.

Wed. Feb. 25. Set out early in the morning for Hebron. In one hour we came to the cisterns of Solomon so called. They are 3 in number situated on the side of a hill. The upper one I found 134 paces long & 76 wide at one end & 85 at the other - Descending the hill paces to the second, I found that 153 by 54 & 88. The third

paces from the second is 205 by 49 & 71. "They are lined with wall & plaistered & contain - water."

There is an aqueduct which brings water from these cisterns to Jerusalem. "Close by the pools is a castle of a modern structure."

From this place our way was ^{over} among stony ground & over rocky mountains, ^{many} of which were covered with bushes & shrubbery. No villages appeared & there is not a single house on the road. Some of the ground however is cultivated. We passed several fields of grain, just springing up. As is common in Syria they are entirely without fences. The vineyards alone were generally enclosed. - We passed a well which our guide said was half way from Jerusalem to Hebron. There is a fine field of olives with a cistern E. of it, half between the well & Hebron. We were 5½ hours in riding from Bethlehem to Hebron, course considerably W. of S. - We had a letter of introduction from Rabbi Mendel to the Jews at Hebron, & went immediately to their quarter. There are no Christians in the place, & the Jews are not numerous. We were told that the whole number of the men is 40 of the Sepharastim & 20 of the Ashkenasim. Their habitations are all together & consist of an irregular jumble of little dirty rooms, separated by very narrow & filthy & filthy lanes. We were first taken into

a room where the floor was well covered with mud & dirt, but we were soon furnished with a tolerably neat room, by Mallem Nissem the chief of the Sephards. Sometime before before we reached the town a heavy rain commenced so that we did not go abroad at all after our arrival. - These Jews among themselves talk Spanish Hebrew or German Hebrew; - most of them speak Arabic though badly, & none of them can read it. Some know a few words of Italian & one old man a native of Languedoc in France, speaks French fluently. In the evening Sheikh Moham-
med made us a visit. -

Thurs. Feb. 26. Early in the morning with a Jew for our guide, we went to visit look at the mosque which is said to cover the cave of Machpelah & the tombs of the Patriarchs. It stands on a side of the hill facing S. W. Neither Jews nor Christians are allowed to enter. We saw two large gates & within gentle ascents by stairs. On the side of one gate is ^a place where the poor Jews are allowed to come & weep & read & repeat their prayers in honour of their Ancestor's Tombs. The building is so connected with the castle & other houses that very little can be seen from without. Of the interior, Ali Bey gives the following account. Vol. 2. p. 265. "The sepulchres of Abraham & of his family are in a temple that was formerly a Greek church. The ascent to it is by a large & fine staircase that leads to a long gallery, the entrance to which is by a small court.

Towards the left is a portico resting upon square pillars. The vestibule of the Temple contains two rooms; the one to the right contains the sepulchre of Abraham; & the other to the left, that of Sarah. In the body of the church, which is Gothic, between two large pillars on the right, is seen a small house in which is the sepulchre of Isaac, & in a similar one upon the left is that of his wife. This church which has been converted into a mosque, has a meher, & the tribune for the preaches upon Friday's; & another tribune for the mueddins, or singers.

On the other side of the court is another vestibule, which has also a room on each side. In that upon the left is the sepulchre of Jacob, & in that upon the right, that of his wife.

At the extremity of the portico of the Temple upon the right, is a door which leads to a sort of long gallery, that still serves as a mosque; from thence I passed into another room, in which is the sepulchre of Joseph who died in Egypt; & whose ashes were brought hither by the people of Israel. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered in like manner. The Sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets; the entrance to them is guarded by iron gates & wooden doors plated with silver, with bolts & padlocks of the same metal. — There are reckoned more than 100 persons employed in the service of the

temple, it is consequently easy to imagine how many altars must be made." Now on reading this description the question naturally arises is all this in a cave? (See Gen. 23. 9. & 25. 9. (See next page))

Hebron is now called ~~Khakib~~ ^{er} ~~Rahman~~ i.e. The Beloved, The Merciful, epithets applied to the city, but used with reference to Abraham. The city lies in a valley which runs nearly N. W. & S. E. The greater part of the town lies on the N. E. side of the valley. ~~Miniath Arbat~~ ^(mistake) ~~the~~ ^(error) original name, means ~~four~~ ^a villages. There are at present two villages which are considered parts of the town but are totally distinct from it. - By supposing a complete division in the principal part of the town where there is now a partial one, Hebron again becomes Miniath Arbat. Concerning Hebron Josephus has this remark vol. 5 p. 374. War. B. 4. Ch. 9. § 7. "Now the people of the country say, that it is a more ancient city, not only than any in that country, but than Memphis in Egypt, & accordingly its age is reckoned at two thousand & 300 years." According to this estimate Hebron was first built more than 4000 years ago. It was one of the cities of refuge Josh. 20. 8. It is now without walls & contains according to Ali Bey's estimate 400 houses. Sheikh Moham- med told us that one of the Caliphs of Egypt who repaired & rebuilt many houses in Hebron, began to surround the town with a wall but "our Lord Isaac" appeared to him in the night & forbid it saying "I am the Defender of my country."

In passing through the tower our Jewish guide pointed out the place where he said Abner the son of Neri was buried. — Between the principal part of the tower & one of the smaller divisions, in the valley, is the Pool of David, a cistern about 50 paces square. —

We next repaired to the heights ^{to see the sepulchre of Jesse David's Father} E. W. of the tower, on the opposite side of the valley from the sepulchres of the Patriarchs. On our way the Jew pointed out three wells, one of which he called Abraham's, another Isaac's & another Jacob's. An old building which contains several apartments, covers the tomb of Jesse. Within the building there is a well, but without water & the Jew seriously assured us that a fowl once put in here was found three days afterwards in the Jordan. — on returning, we gave orders to have to have our beasts in readiness for our departure. Sheik Mohammed was in our room smoking his pipe, & looking in one of our Psalters. The Jew said he could not read. I therefore took the Psalter & read the first Psalm to him. — He demanded as we had expected he would do, a present. I gave him a dollar. He returned it, indignant at being offered so small a sum. I said very well, & put the dollar in my pocket, & he left the room in a rage. He however soon returned & after considerable conversation, I gave him a half Mahamoodia which he accepted & left us. — Word was then sent that another Sheik was coming to see us. We returned answer, that we could not wait & immediately took our things & left the room. — after some little difficulty at the Khans, we mounted & set off, but our Guide Abalallah, told us he was afraid

to accompany us, & stay behind. We had taken a man from the Shekels to show us where Abraham received the Angels. Half an hour from ~~Beth-~~ Hebron, we came near the place on our right. Leaving Sigor & Giuseppe in the road we rode out to it. It is a quadrangle, enclosed with the foundations of a very ancient wall, composed of immense stones, & what is very peculiar, these stones are composed, in great part, of shells. ~~I~~ ^{Many} found one of them 10 feet long, & others are equally & several feet thick. In one corner of the quadrangle is a well. While we were at the spot Mr. D. called us. On hastening back, we found Abdallah had arrived & brought intelligence that soon after our departure, Shekh Abdool Rahman whose invitation we had declined, came to the house, & finding we were gone, burst into a rage casting out a torrent of abuse upon ~~the~~ Mallem Haïsem, in whose house we lodged, for not giving him earlier information of our arrival, & threatened to send a company of horsemen after us. This excited some apprehensions in our minds & induced us to proceed as fast as we could. (I have learned that there is place W. of our road, marked by a very large tree, where some say Abraham received & entertained the Angels.) - In another half hour we passed at a distance to the E. a building with a minaret. The place is called Habi Yoonas. After a ride of $5\frac{1}{4}$ hours, we re-entered Bethlehem & were greeted in a most friendly manner by the inhabitants as we passed the streets, & cordially welcomed again to the Greek convent.

As for the Greeks we are generally received with
 something that deserves the name of hospitality.
 But I scarcely know whether I have had sufficient
 experience to justify me in forming an opinion of
 Arab hospitality. I have heard & read much of it, but
 hitherto I have seen very little. Perhaps they are
 hospitable toward each other. Perhaps they would
 be so to a stranger, who should fall into their hands,
 in a state of distress & absolutely destitute. To travellers
 they are sometimes hospitable, but so far as my
 experience extends, it is always with the expectation
 of being doubly & trebly paid for all they do & for all
 they bestow. They receive you with high professions,
 tell you that themselves & all they have are at your
 disposal, set no price upon their services or the
 conveniences they offer you, flatter you, load you
 with compliments, offer you presents - but
 never give them unless they are sure of receiving
 much more valuable presents in return -
 You are not with them long before they begin to
 tell what presents they have received from travellers
 who have preceded you, & I suspect generally tell much
 more than the truth. They ask you to send them
 things after your return to your country &
 often tell you of promises made by preceding
 travellers which have not yet been fulfilled.
 When you leave, whether you give little or much,
 they are generally dissatisfied & in one way
 or another ask for more. Not unfrequently they
 become clamorous & even threaten you. I speak not
 merely of servants & the lower class of people, but
 of Shekhs & Effendis. If you make a ceremonious
 call on a Pashá, Governor or man of rank, his

servants follow you, to the door & ask presents. It is
 common to hear Shuhs & others speak in ^{praise of} the
 Princess of Wales, Lady Vestor Stanhope & certain
 English travellers & assign as a reason for it all, "They
 gave me a pair of pistols, or a musket or a watch."

Friday Feb. 28. Went out S.E. from Bethlehem to visit the French Mountain & the cave where it is said that David^{cut off Saul's} skint. We rode $1\frac{1}{2}$ hours & then left our horses & walked a short distance to the cave. It is on the side of a tremendous ravine that runs down to the Dead Sea. We entered the cave & found one ^{irregular} apartment 30 paces long & 15 wide. Several passages lead to other apartments but they are difficult of access & we did not attempt them. It is said there are a great number of very extensive apartments. The account in 1. Sam. 24. would lead us to suppose the event in question took place in the wilderness of Engedi. Our Bedouin guides ~~told~~ told us that one day's journey from this cave, on the borders of the Dead Sea, there is a place now called Ain Gedee. They ^{gave} told us also a wonderful story amount of ~~the~~ ^{various} sorts of fruit which are found at Ain Gedee, apples, oranges, & quinces, which appear fine but when opened are found to contain nothing but smoke & dust. I offered one of the Arabs a handsome present if he would bring me specimens of the said fruit, but I strongly suspect that I shall hear no more of him.

On the sides of the ravine there are many caves. In these the Bedouins find shelter for their flocks. But far from the cave are the ruins of a Greek convent. On mounting our horses again we rode in a circuitous direction in about 4 or 5 hours to Ferdis of the French Mountain (Jibit Fransahwy) so called because the crusaders had a citadel here which held out a long time after the Mussulmans had regained the rest of

the country. The mount. is high & the ascent very steep, & as there is no other mountain in the neighbourhood, it's a strong citadel on its summit might be deemed almost impregnable. The foundations of the wall & of four towers are still seen & there are also subterranean Magazines. The summit presented an area 270 paces in circumference. From this mountain we returned to Bethlehem in 1½ hours. During this visit we sold in the village where our blessed Redeemer was born, 16 copies of the scriptures & gave away 18, & 60 tracts. About sunset we again reached our rooms in Jerusalem, grateful, I trust, for the kind protection of that Providence which continually watches over us for good.

Mon. March 1. Mr. Prough called, attended prayers, & took breakfast with us. Mr. Damiani & he then took leave of us for Jaffa. — — — Giuseppe met Moosa Beg the Defakgy Bashy in the street who told him to tell us the governor would be glad to have us call & take a cup of coffee with him, & added that a letter had come from Damascus in our favour. —

Tues. March 2. A soldier called from the Governor to say he wished us to come & take a cup of coffee with him & answer a few questions. Not knowing exactly what this meant, & not wishing to be seen going ~~to the~~ with a soldier conducting us to the Governor, we told him to return & tell the Governor that we would come soon. He hesitated, but we insisted on his going & he finally took our word that we would come, & left us. Accordingly ^{to promise} we went. The Governor took my Fisman to examine its date,

& then questioned me very closely about minutely how long I had been in this country, what places I had visited & how long I had remained in each place. His Secretary took down my answers in order to be sent to the Pasha. The governor then read a *Buzgirdi* from the Pasha, stating that as we had a *Firman* from the Sultan, he must not imprison us or molest us, but, for further investigation, a copy of the *Firman* & samples of the books must be sent to Damascus. My *Firman* was therefore sent to the judge to be copied, & returned to us tomorrow.

Wed. March 3. Sent Giuseppe with four Arabic books to be sent to Damascus. The governor took the letter, read something in it & exclaimed - *stagger Allah - God forbid* & spit contemptuously at the book. - - In two hours after this, the roaring of canons announced the arrival of a new governor to take command of the city. - In the afternoon Giuseppe went to the Palace for the *Firman* but the former ^{governor} & all his attendants were gone & had taken lodgings with Omar Effendi. G. went in search of him, but ^{without seeing him} was sent to the Moollahs for the *Firman*. The Moollahs said he had not seen the *Firman* & knew nothing about it. He however sent for his Secretary, who produced the *Firman*. "Tell the gentlemen," says the Moollah, "that the governor's business is all finished. There is now no need of copying the *Firman*. I shall be glad to have them call & drink a cup of coffee with me."

We have today sold 50 Hebrew O. Test. & Aram. H. G. for 224 piastres. - Gave a Heb. Test. to a Jew.

Fri. March. 5. Sold 54 Tust. for 109 pias. — We are told by several of our friends, that many of the governor was removed ~~for~~ on account of the manner in which he had treated us. Some Turks have said the same to our Dragoman. Whether there is any truth in this or not, we do not know. It is possible that his treatment of us may have had some influence, in connection with previous acts of injustice & tyranny, in procuring his removal. — Had a long discussion with a Jew, who called on me, on those Prophecies which relate to the coming of the Messiah.

Tues. March. 9. Read Heb. 1. in Arabic with my Master Jar Allah. He immediately noticed the manner in which Christ is mentioned as the son of God & said that in their view it was infidelity to call him so. I stated it as a doctrine in which all Christians agree. But I told him we do not believe Jesus is the son of God in the same sense in which I am the son of my Father, for this was impossible. I then showed him in Luke³⁵ the reason assigned by the Angel why Jesus should be called the Son of God. He raised his hands & exclaimed, as if almost overcome in hearing this explanation, "God preserve you." It would be wrong however to infer ~~there~~ from this exclamation ~~either~~ that he fully understood what I said or that he was satisfied with it. It only shows at most that my explanation served to render the doctrine in some measure less offensive to him than it was before. He says Mussulmans believe

that the Angel blowed into the side of Mary in consequence of which she conceived Jesus. He was born also from the side not as other children are. - When the Jews perceived that she was pregnant, they came to her & demanded "Now is this? You are a virgin. How then came this in your womb?" She replied "Ask it, & it will answer you." They did so & the embryo replied "I am Abd Allah, the slave of God & God has sent me with his gospel."

Jas Allah says he goes to the place of Christ's birth at Bethlehem & kisses the stones & covers his face, & does the same at the tomb of the tomb of the Virgin Mary, in the valley of Cedron. He speaks of Christ, ^{& so do the other Turks} under the name of our Lord Jesus (Issa) Mary they call our Lady Miriam. They speak also of our Lord Abraham, our Lord Isaac, our Lord Moses &c. - ^{Just the} ~~They~~ says our Lord Jesus is the greatest of Prophets except Mohammed. ~~If~~ & if one should speak against Jesus the Turks would put him to death. - "A Jew ^{in the} was once at my house on business & I asked him, what do you think of our Lord Jesus? He was a great liar, said the Jew. I took a knife & was going to stab him, but I reflected, He is in my house & under my protection & has just brought me money, therefore I cannot kill him. But I told him he was cursed, an infidel, & that God would curse him because he denied a Prophet of God." I asked him whether Mussulmans ever pray to Mohammed. He at first said "yes" I asked in what manner & he replied they pray that peace may be upon him. "But said I, this is praying for him not to him."

Do you ever say in your prayers, O Mohammed do this & do that?" "Never, never" said, but he told me afterwards that they beseech God to do things for the sake of Mohammed, & they consider him as a Mediator between God & man.

Mon. April 5. 1824. I am now recovering from an attack of fever. Four weeks ago yesterday I was attacked with a headache, but was still able to keep about during the week. The following Sabbath I grew worse & for a week had a constant fever, accompanied by head-ache & a great degree of restlessness approaching delirium. Physic proved ineffectual & I tried bleeding, which gave me relief from head-ache & restlessness, but my fever still continue. I have now been getting better for about a week, but find myself still very feeble.

Far Allah called to see me to-day & while he was here he said "I asked you the other day ~~who wrote the~~ whether you believed Mohammed was a Prophet & you said, no. Now I wish you tell me if Mohammed was not a Prophet, how came the Korân?" I ^{felt} ~~replied~~ the question to be a difficult one, because there is much obscurity about the real origin of the Korân & I could not tell who actually wrote it but I replied "Is it not true that the Korân contains a great deal that is taken from the Law, the Psalms & the Gospel?" "Yes certainly" "I suppose then that some man who had these books in his hands added some other things & thus produced the Korân." This answer was of course unsatisfactory to him, as he believes there is no way to account for the existence of the Korân but by supposing it came down from heaven.

Toward evening we were gratified by the arrival of the Rev. Charles Cook a Wesleyan Missionary. — In the evening we observed the monthly concert & found it a pleasant season.

Sat. April 10. We have had several interviews with the Rev. Mr. Cooper, a Catholic Pilgrim from Philadelphia. At almost every interview we have had a long religious discussion. I was not a little surprised to hear an American speak in favour of the Inquisition. We spoke of ~~the~~ its horrible barbarities. He replied "Those stories are all a lie." I said the man ~~that~~ asserts that, whoever he be, does not know the A. B. of history." He afterward confessed that the Inquisition has put men to death but thinks they generally deserved it, & if sometimes an innocent ^{man} has been put to death through false testimony or mistake in judging, this is no more an objection ^{against} to the Institution than the same fact is against a civil judiciary. — Mr. C. always talks as if infallibly certain of the truth of all his opinions. He is very loquacious, talks a great deal about points that are admitted or that have nothing to do with the question in hand, takes it for granted that all our information of the Spanish religion is derived from corrupted sources, & attributes to Protestants many opinions which they never held, for instance, he told ^{us} he knew that Protestants believe two men may entertain contradictory opinions & yet both be right. — He thinks preaching a means of doing good on which but little

dependance can be placed, teaching the catechism is more efficacious, & he says the Catholics are very strict in this, & in Italy & the S. countries of Europe a person can very seldom be found who has not been taught the catechism which contains all that is necessary to be known in order to salvation. When we spoke of the knowledge of the scriptures as necessary rather than of the catechism, he answered only by a contemptuous smile. He says the scriptures of themselves, though good of course can teach nothing unless explained by a Priest

He asserts that no Catholics ever become Protestants except ~~bad~~ vicious men, who do it from corrupt, generally licentious motives, but Protestants who become Catholics always do it from conviction & pure motives. He gave us an account of Mr. Barber a Protestant Minister in Claremont N. H. who was vice President of a college & received from the college & from ~~the~~ his church a salary of 3 or 4,000 dolls. who became a Catholic & in order that ^{he might} become a Priest his wife became a nurse!!!

To-day Mr. Cooper spoke of the Catholic Sovereigns as having uniformly persecuted the Catholic Church. Mr. Cook told him this persecution had been mutual & the cause of it was the Pope's claiming a political power superior to that of Kings. Mr. Cooper denied in the strongest terms that the Popes had ever claimed any such authority. -

He made one assertion which was to me new, viz. that the union between the Divine

a human nature was such that the body, the flesh of Jesus Christ became literally God, & as such can be present at the same moment in different places & in all places & is to be adored. - This sentiment he advanced apparently in order to avoid the doctrine of difficulties that attend the doctrine of the Real Presence. In speaking on this subject he dwelt principally on the language used by our Saviour in the Synagogue at Capernaum. We proposed a difficulty. Christ says repeatedly in the chapter that the bread of which he speaks come down from heaven, whereas the body of Christ certainly did not come down from heaven. - After trying to divert our attention from the point, he finally replied by saying the objection was a childish one. - We stated another difficulty. Christ says I am the bread of life - ~~the~~ bread that I will give is my flesh, - whereas according to the Papal doctrine, the body of Christ was not bread until the institution of the Eucharist. To this we were unable to get any reply whatever. - We showed that Christ calls the wine fruit of the vine after its consecration, & that Paul speaks of eating that bread unworthily, expressions which show that the bread remains bread & the wine remains fruit of the vine even after consecration. He replied that both these expressions were figurative.

A Turk called on me today & asked for a Psalter, which I gave him. -

L. D. April. 11. 1824. Jerusalem. Preached for the first time since my sickness. There came to hear so that we were in all seven. - Subject 1. Cor. 13.

In the afternoon Mr. Cooper called & we had a long discussion. He alluded to what he said yesterday about the Pope having no political power over Kings. He says today that they have sometimes claimed this power, & accordingly deposed Sovereigns. I asked if they have ever relinquished their claims to this power. He confessed they never have, & he thinks finally if he were put to give his opinion as if his salvation were at stake, he should say that they have a right to this power. - Now he, as an honest man can reconcile this opinion with what he said yesterday I do not see. - He endeavoured to support his opinion by the declaration of our Saviour "All power in heaven & earth is given unto me." He considers this as meaning not literally what it says, but that God gave Christ so much power & authority only as were necessary to govern the Church, work miracles & do all that was necessary to accomplishment of the work for which he came into the world, & he asserts that Christ gave all this power to his apostles & attempts to prove his assertion by the text "As my Father hath sent me even so send I you." - To show him that he had another difficulty to encounter in proving that this power belongs to the Pope, I cited the Father - Jerome as saying "Paul reproveth Peter, who he would not have dared to do if he had

not known himself to be his equal," & Gregory as saying "Whoever I say confidently that whoever calls himself Universal Priest or desires to be called so, in his exaltation exalts Antichrist, in that proudly he puts himself before others." I cited also several other passages. He replied that all these passages must be misquoted - or else there must be something in the connection to explain them because all the Fathers teach the Supremacy of the Pope. He cited no proofs & either could not or would not refer me to any authorities. He asserts that till the time of Phocas the Greeks ~~thru~~ always acknowledged the Pope's Supremacy, after that there they revolted but several times submitted again, always revolting however soon afterward, till their last submission at the Council of Florence, & their final revolt which soon followed. Mr. C. thinks it was in punishment for this sin that God gave them into the hands of the Turks & has left them till this time in slavery.

He thinks the Popes with two or three exceptions have been holy, godly men, & have governed the Church in a most paternal manner. The great body of the Catholic Clergy too he thinks are exemplary pious men. A few he confesses are bad men & says he hates them worse than we do. I asked his opinion of Pascal's writings. He says they are generally esteemed, though some have objections to them, particularly his letters against the Jesuits. Mr. C. says it is generally believed

that the Jesuits went too far in the laxness of their morality, but he thinks not, possibly a few of them may have done it but not generally. —

Wed. April. 14. Today a new Governor arrived to take command of the city. It is not yet a year since I arrived in Jerusalem, & this is the fifth Governor who has had command of the city in this period. —

Sat. April. 17. Witnessed, a second time, the appearance of what is called the Holy Fire. See pp. 103. to 107. — A few days ago I went to the Metropolitan Daniel & told him that if it were possible, I wished to enter the Sepulchre itself with the Metropolitan Peter, that I might see how the fire appears. He said I could do so without any difficulty. Today, when the Bishops came to the Church I went to Peter & spoke with him on the subject. He said the Turks would not permit it. I said "If you tell them to do so perhaps they will." He replied "There is no way, in which it can be done". Now true it is that he who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprove.

After the ceremony of the fire was finished, the Greeks had an ordination service. An Arab Christian from one of the villages was raised from the office of Deacon to that of Presbyter. The Bishop of Philadelphia performed the service assisted by a number of the clergy. I think an hour at least was occupied in reading the prayers

& the Scripture lessons, in walking ^{round} ~~about~~ the altar & about the church & in performing ceremonies. The candidate then knelt, the Bishop placed one hand on his head & with the other held a book from which he read a prayer. Then the clergy first & afterward the people cried "worthy, worthy, worthy," repeating it for a long time, & thus signifying their assent to the candidate's admission to the office of a Presbyter. . . . Now different this from a Protestant ordination, in which a large congregation assemble in the church, listen in silence, while the scriptures are read, psalms are sung, fervent prayers offered, a sermon delivered on the duties of the ministerial office, & a solemn charge given to the candidate to ~~be~~ faithful, & an affectionate brotherly address delivered on receiving him into the number & admitting him to the number & fellowship of Christ's ministers; & all in the language of the people, & performed in such a manner as to be clearly understood. —

Here on the contrary the congregation is in the utmost confusion & the service is performed in such a manner I apprehend as to be that most most of it was entirely unintelligible to ^{nearly} every person present. —

L. D. April 13. In the forenoon I preached as usual in Italian. In the evening we united in celebrating the Lord's Supper. —

Thurs. April, 22. 1824. After a residence of five months at Jerusalem I left it in connection with my Brethren Bird & Cook for Beyroot. It is now a year since I first arrived in the city, 7 months I have spent here & 5 months in other places. During the last five months I have sold 703 copies of the B. for 2000 piastres & given

86	x 400 tracts.
total 789	

We leave out our own boxes of books & furniture in three rooms, of which we have the keys. In the Bible Society room I leave three boxes that belong to Mr. Lewis — one large box of tracts & Heb. Test. & 16 boxes of Bible Society Books. —

29!

Arimatea

Thurs. Eve arrived at Ramle & took lodgings in the Greek convent.

Friday April 23. Walked out west of the town to look at a lofty tower & the ruinous walls of some ancient magnificent building. The Turks now use it as a place of worship & ~~was~~ it being Friday, their day of assembly, we found a great number assembled. Our guide told us that it was first built by one of the Caliphs of Egypt. Others, I believe attribute it to the Crusaders. Not far from this place are several subterranean reservoirs which bear the name of Ukels.

About noon we arrived at Jaffa, met with Mr. King & took lodgings with Signore Damiani. In the plain between the Hill country country of Judea & Jaffa we saw great numbers of some flying in flocks & others & others in the grass feeding on such reptiles as they could find. An Arab who was with us shot one of them. I found it measured when spread out, 8 feet from the end to one wing to the end of the other, & 4 feet from the bill to the toes. Most of the body is white, the rest of it black.

L. D. 25. I preached in Stachans. Fourteen hearers were present.

Tues. 27. Mr. King & Iook & myself set out for Beyroot by land. Mr. Bird & the Swiss with ~~the~~ ^{Gioseppe} ~~to~~ set out about the same time, by water. In two an hour & a half we came to a small stream called Nadder. In three & a half hours we came to a small village called Ajkel or Jakeel, situated on a small eminence. North of this, say one hour, on

the sea-shore is *Thasem*. 292.
In 8 hours we arrived
at a village called *Kalid* or *Mohallid*. Here we
lodged in a *Kharr*, open in part & very dirty, by
spreading our beds on the earth. We had heard
much of the danger from thieves & robbers, but
we met with no difficulty from them.

Wed. Apr. 28. In $5\frac{1}{2}$ hours from *Mohallid* we
reached the ruins of *Lasarea* on the seashore.
Just before we arrived, we were overtaken
by a severe shower of rain mingled with ~~but~~
hail. The stones were as large as peas. During
this shower we observed a water spout or a
whirlwind which carried a column of water
from the sea into the clouds. It approached
the shore, & in passing over the beach it car-
ried up sand instead of water. We
watched it till it gradually disappeared. —

We found a resting under one of the arches
& when the rain abated we walked around
to see the ruins of the place. The walls are
still standing nearly all around the city. To
the W. there is a high tower & within the
walls there are a number of buildings.
But the place is now entirely uninhabited.

In $2\frac{1}{2}$ hours from *Lasarea* we reached
a village called *Tentoora* & took up our lodging
in a *Kharr*, a large building, composed of only
one room, without floor, & occupied in common
by men, horses, mules & asses. We got pos-
session of one corner with our baggage &
made ourselves as comfortable as we could.

Thurs. April. 29. In $2\frac{1}{2}$ hours from Zentoora we reached ~~at~~ Atleet, now a small village but I suspect formerly a great city, situated on a small peninsula. In 2 hours more we came near Jeerah & obtained an Arab guide to conduct us to a place on Mt. Carmel where it is said that petrified fruits, melons, peaches, almonds, &c. &c. are found. At a place called Seeyahat ^{$1\frac{1}{2}$ hour from Jeerah} the foot of the mountain, we found two men at work in a garden, one of whom accompanied us, to the summit called Iskander (Alexander). Here we found ~~some~~ some curious formations, of stone, but nothing like what had been described to us. This research occupied us for two hours. From ^{Seeyahat} ~~the~~ ^{to} we proceeded to Naifa (laifa) in $1\frac{1}{2}$ hours & from Naifa to ^{Nisbon} ~~Naifa~~ in one hour, then $1\frac{1}{2}$ to Belus & in 20 minutes ^{more} ~~we~~ ^{are}.

Fri. Apr. 30 We found ourselves too much fatigued to proceed on our journey & spent the day in repose. - David benit Vittel alias David Bocharov, a Jew whom I knew at Safad called on me & told me a long story about a difficulty between himself & Rabbi Israel. The case is now before Consul Latafago. I called on him & he told me his story. Joseph the Rabbi's Dragoonian then told me his story, & they made out three very different stories.

Sat. May. 1. Wrote to Tyre & put up with Mr. Jaspert Chasseant, Vice Consul.

At Beirut May 4 - 294.

S. D. May 2. I preached in Italian. We were in all eight together.

Mon. May. 3. rode to Sidon.

Tues. May. 4. Reached Beyroot & had a most joyous & refreshing meeting with our Missionary Brethren & Sisters.

S. D. 9. I preached in Italian about 20 were present. -

Sat. 15. This day my Brethren & Sisters & myself have set apart as a day of fasting & prayer. - For a long time ^{owing to the} ~~the~~ ^{circumstances} I have observed such days much less frequently than during the first year of my mission. I would not wish to fast as the people of this country pretend to fast. The Mussulman abstains from food all day but spends the night in fasting. The Christians of the country abstain from meat on certain days but pursue their usual avocations as on other days, & indulge freely in the use of other sorts of food & of spirituous liquors. ~~Is~~ ^{Is} it such a fast that God has chosen? assuredly not. - Partial or total abstinence from food may be of use, to make us feel our dependence & the frailty of our bodies which need to be fed so often, & to awaken our compassion for the poor who are destitute of the comforts we enjoy. But the great object of setting apart days for fasting & prayer, I conceive to be this, that we may more seriously & formally engage in the great work of self-examination & confession & supplication. -

Today then let me examine myself, - confess my sins - & pray for mercy for myself & others. -

Alas! how little have I loved my Creator! I can think of a state of mind which I know I ought to maintain, & which I sometimes desire, — a union of love, fear, confidence & joy in relation to the infinite, omnipresent Jehovah. But my love is cold — my fear is not powerful enough in deterring me from sin — my confidence too often wavers & consequently my joy is interrupted & low. I call God my portion & long to feel satisfied in him as my Supreme Good. I contemplate his perfections & long to live entirely for his glory. But the moment I look at myself, oh! how much darkness, weakness, folly, love of the world, of ease & of self, what coldness, instability, spiritual sloth, timidity & unbelief. In what I have called religion in my frames of mind & my words & actions, how little of real purity, & how much that is merely human. — How defective are my views of Christ & my feelings towards Jesus Christ. how. He is altogether lovely. He died to redeem sinners. He is my Lord & my only Saviour. Why have I not loved him more, & talked more tenderly of his love & laboured more to make known his love to others? How strangely disordered must my heart be, when a view of so glorious a Saviour produces such slight & transitory effects. I cannot be satisfied till I find my heart filled with love to Christ. It ought to ^{be} so, for he is worthy. Anything short of perfect love toward him is surely sinful, & calls for deep humiliation & broken-hearted confessions. What need then have I to be humble & confess my guilt?

I feel too that I have great reason to confess myself guilty of unfaithfulness in my Missionary work, of saying & doing many indirect things, of many unholy thoughts & of innumerable negligences in duty. In view of all this, I can only say "God be merciful to me a sinner."

lesar tells me that the Greek convent of Jerusalem formerly paid to the Turks for itself & the convents under its care 400 purses a year. Four or five years ago however this sum was reduced to 120 purses. Besides this, the first day of every month they pay to the Mulsellins 500. to the Moollah 500 - to the Bash Katib 300 & to the aga of the castle 100 & smaller sums to others. At the commencement of the Greek war the Pasha of Damascus demanded 1000, but was prevailed on to accept 500. When the revolt of the Pasha of Acre commenced, the Pasha of Damascus exacted from the convent 300 purses more. -

The Frank convent now pays 80 purses a year, & the Armenians 60. - Every Greek pilgrim who comes to Jerusalem pays at Jaffa 25 piastres 10 of it for the convent & 15 for the Turks. & at Ramle 25 more, 10 for the convent & 15 for the Turks, & at Jerusalem 25 to the Turks through the convent, & then for his rooms in the convent according as he is able & disposed 50 piastres more or less. Besides this the richer Pilgrims make donations to the great convent.

passion he had made to God the Father for men, left an infinite treasure to the Church militant.

"Illum genus Christus Dominus, ac Redemptor Hostes ex meritis superabundantis Satisfactionis, quam Deo Patri per passionem suam pro hominibus exhibuit, infinitum Thesaurum Ecclesiae militanti reliquerit, ad cuius thesauri cumulum Beatae Dei Genitricis, ac Dominae Nostrae Mariae, et omnium Sanctorum a primo iusto usque ad ultimum merita adminiculum praestare noscuntur. Nunc quidem (3) Thesaurum non in Cudario repositum, non in agro absconditum, sed per Beatum Petrum loci Clavigerum, ejusque Successores, suos in terris Vicarios, perque alios Ecclesiae Praelatos Apostolorum Successores, committit Fidelibus dispensandum, et propriis rationalibus causis nunc pro totali, nunc pro partiali remissione poenae temporalis pro peccato delictae, tam generaliter, quam specialiter, prout cum Deo expedire cognoscerent, bene paenitentibus, et confertis misericorditer applicandum."

Indulgences may be granted for the dead as well as for the living.

Divorce is lawful for adultery or heresy but the parties may not marry again. —

— against usury.

— that all Pastors ^{sh} keep an account of baptisms, confirmations, deaths & marriages.

— that no Catholic may receive any sacrament from the hands of a Heretic or Schismatic.

— that the Clergy & Deacons ^{& Monks} ought to keep the sacerdotal dresses, & Church furniture neat & clean.

Constitutions & Canons of the Synod.

Chap. 4. Fasts. 1. Lent. 2. Nativity of Christ from the 5 to 25 of Dec.

3. For the Mother of God from 1 to 15 Aug.

4. For the Apostles from 15. June to 29.

5. Every Wed & Fri. except when some feast happens on those days. — These fasts consist in abstaining from meat, eggs, & milk. ~~In Lent~~

21. Fasts & all the sabbaths. — besides particular fasts observed in particular places. — All to be observed according to N. Style. —

Part. II.

Caput. 2. Baptism by heretics, schismatics, laymen or women is valid if performed in due form. A Heretic who becomes Catholic not to be baptized. —

Chap. 7. Indulgences. "When J. C. our Lord & Redeemer from the infinite superabundance of his merits of the satisfaction wh by his

From a Latin account of a Provincial
Synod of the Maronites, held at ~~the~~ the
Church of the convent of Mar Louisa
Sept. 30 & Oct. 1. 1736. - Printed by the
Propaganda at Rome 1820.

The Patriarch wrote letters to Pope
Clement XII. to the Propaganda & to ma-
ny others at Rome, requesting the Pope to
appoint Joseph Simon Assemanus, as
legate to the Maronites, in order that he
might unite with the Patriarch & clergy
of the nation to correct & reform whatever
had need of being reformed in this church.
The letter to the Pope is signed by

Joseph Petrus Patriarcha Antiochiae
Simeon Archiepiscopus Damasci.

Abdalla Archiepiscopus Beryti.

Elias Archiepiscopus Arzae S. Artemii;
et Chosroenae.

Philippus Archiepiscopus Lystrae.

Stephanus Archiepiscopus Botri.

Ignatius Archiepiscopus Tyri.

Joannes Archiepiscopus Laddiae.

Michael Archiepiscopus Paneadis.

Gobias Archiepiscopus Neapolis.

The object of reform was Ecclesiasti-
cal discipline. -

The Synod decreed that any man
who w^d open sealed letters w^d be sub-
jected to Ecclesiastical punishment.

— that if any one w^d disturb
or hinder the Bishops & Priests in
the discharge of their duty he
should be excommunicated. —

Armenian Catholics

Gregory, the Patrician -
in Byumar.

Do. Jacob.

Do. Stephens. -

غريغوريوس

في دير بزمار

مطران يعقوب

مطران اسطفا

Syrian Catholics = نسطريائيون كواكله
Peter Giarve Patriarch بطريرك جروبي
in Sharfeh. generally - but في الشرفه
now in مارافرام two days from Antioch -

lowvents.

Mos Ephraim in Mattin Metn

Sharfi

2 Bishops in Sharfi Simon

& Gabriel

one in Beyrouth.

2 in Aleppo.

2 in Mesopotamia.

مارافرام
شرفه

Greek Catholics. اروام كواقله or ملكية

Ignatius Khatar, Patriarch. - اغناطيوس قطان
in Mar Michael near Zouk - في دير مار ميخايل
Ignatius Ghajoor, Metropolitan. اغناطيوس غجوري
of Zohle مطران في زوله

Convents

Mar Michael

Mar Hannah Shoaib.

Assemani Bibliotheca Orientalis. Vol. I. p. 507.
gives various opinions of the origin of the Mel-
chites & then shows them to have been in
fact a political & not a religious. called Mel-
chites because in some political disturbance
they adhered to the king - Melek. —

Maronites

Joseph Peter - Patriarch. in Lanchin يوسف بطريرك
2 hours from Elden & 2 Days from Antoura - من قنوبين
Metropolitans.

1. Stephen el Khazen, Metropolitan اسطفان الخازن
of Damascus, now residing in the convent of Mar
Moses in the village of Balonich agh. $1\frac{1}{2}$ hour
nearly E. of Antoura.

2. Abdallah Balehab, of Cyprus but عبد الله بليح
resident in a convent 5 or 6 hours
S. or S. E. from Antoura.

3. Germanus Jabat of Jabeel & جرمانوس قابط
Batroun البترون between Antoura & Tripoli.
Resides in the convent of St. John Maroni
in his diocese where is a college.

4. Anthony el Khazen of Baalbec انطونيوس الخازن
now in the convent Refoon ريفون in the Nesrouan.

5. Stephan Dawibiy, of Aica اسطفان دويبي
ruined city one day N. of Elden, now resides
in Elden.

6. John Maroni of Nhamah & جون مارون
in Zouk, the Patriarch's Vicar. In his diocese wh
is N. of Zouk Tripoli there are many Mussulmans
& the Xns are generally Greeks.

7. Simon Zowan, of Tyre, now at سمعان زوان
Lanchin with the Patriarch.

8. Abdallah el Bastany of Sidon عبد الله البستاني 8.
now in the village Dabecah دبعه 3 or 4 hours
from Sidon.

9. Peter Abookram of Beyrout now بطرس ابوكرم 9.
in the village Roornel a few hours from Bey-
rout

10. Gabriel of Hazaretth now in the جبرائيل 10.
village Ghazir غزير 2 hours from Antoura.

From the Appendix to Wm. Rae Wilson's
"Travels in Egypt & the Holy Land. No. III.

"copy of the translation of an answer, in the
Spanish language, by Father Monon, a Spaniard,
upwards of 80 years of age, & oldest monk in the
Franciscan convent, Jerusalem, to a letter
of introduction, in the author's favor, written
in Italian, by a person of rank in France. 1819.

Jerusalem, convent of the Holy Saviour, 15. Feb.

I wish to give you some knowledge of our
situation at this moment. The Holy Land
is in debt to Turks, Jews, Schismatics, & Heretics,
to the amount of one million & forty thousand
piastres. Of these creditors some cover 15, 10 & the
more pious 8 per cent. The charities of the
Catholics are scanty. The customary presents to the
Turks indispensable. The cloth alone is sent
amounting to 13,000 piastres. For many years
I have not seen a farthing from France; & the
Holy Land preserves to her all the privileges,
as well spiritual as temporal, which correspond
to her. God has placed you in the situation which
you occupy, & has honored you by making
you a knight of the Most Holy Sepulchre.
I omit much of which you ought to know, -
France being the protectress of the Holy Land, ^{Jerusalem} But if
you give me permission, although with much
labor, & in Spanish, you shall know the
truth.

From your most humble
& poor friend who loves you in Jesus,
Friar Francis Monon
of the Holy Angels

Isa. 17 to 24. As translated in Rev. John Fry's
book on the Second Advent.

17. Therefore hath Jehovah dishonoured the head
of the daughters of Zion,

Oy, Jehovah hath stripped them bare.

In that day will the Lord take away these
ornaments,

The feet rings, & the wreaths, & the crescents;
The drops, & the bracelets, & the spangles,
The sprigs, & the chains, & the zones;

And the caskets of perfume, & the amulets;

21. The rings & the jewels for the face:

The cloaks, & the mufflers;

The shawls, & the scarfs;

The sashes & the fine tunics,

The turbans, & the long veils;

24. And instead of perfume, shall there be dust;

And instead of the girded garment, rags;

And instead of the various head-dress, ^{hairness} ~~rag~~;

And instead of a zone, a girdle of sackcloth;

And the sun-burnt skin instead of beauty.

Passages of scripture supposed to assert or imply
Christ's personal appearance & the resurrection of the
just before the Millennium.

Rev. 20. 4-6.

1. Thess. 4. 16.

Zeck. 14. 4, 9, 11.

contra.

2. Pet. 3. ~~7~~ 7-12.

Passages of scripture which are more natural
& more easily understood on the hypothesis of
the literal reign of Christ on earth, & of the
first resurrection than otherwise. —

Mat. 5. 5. & 26. 29.

Luke. 20. 36, 37. & 22. 28.

Rom. 8. 19 — 24. —

Acts. 1. 11. & 3. 21.

1. Thess. 4. 16

1. Cor. 15. 23.

Rev. 2. 25.

Texts which favor a literal restoration of Jews & 10 tribes.
Isa. 11. 9-16. & 14. 1, 2. & 18. 7.

Jer. 16. 14-15. & 23. 1-8. & 31. & 32, 37. & 50. 4-6, 12.

Ezek. 20. 40. & 28. 24-26. & 37. 14, 21-28. & 39. 25, 29. & 48.

Amos. 9. 14.

Obadiah, v. 17-21.

Levi. 8. & 10. 10. & 12. 6-9. & 14.

Distances from Cairo

April 7. to Abu-Sabel hours. $5\frac{3}{4}$

— 8. Bilbes. 7.

9. — ~~Prophet~~ Prok el Watten 5.

10. Mahima — 7.

11. Jissar — $7\frac{1}{2}$

12. Anass — $8\frac{3}{4}$

13. Katiel. — 8.

14. Loolia — $6\frac{1}{2}$

15. Abu-Jilbana — 11.

16. El Anish. — $10\frac{1}{2}$

17. At El Anish.

18. Beir el Khooy $9\frac{1}{2}$

19. Gaza — $11\frac{1}{2}$

20. At Gaza

21. Esdood — $8\frac{1}{2}$

22. Jaffa — $10\frac{1}{2}$

23. At Jaffa

24. Rama — 4.

25. Jerusalem — $10\frac{1}{2}$

total hours — $131\frac{1}{2}$

3

day miles — $394\frac{1}{2}$

continued from p. 85. - Account of the
caravan with wh. we crossed the desert from
Egypt to Larana. -

Arabs.

Mustapha, our guide & the Sheik of the caravan.
Ismael (Ishmael) } who own a part of the
Abdool Azeiz } camels.

Hadgi Ahmed, the conductor of a part of the
caravan.

Moses,

Mohammed, of El Arish,

Nassan,

Hadgi Ibrahim (Abraham)

Mohammed, of Gaza

Saïd,

Nakeel,

Mohammed, a lat.

Selim } Bedouins

Salima }

camel
drivers.

Turks.

Hadgi Ibrahim, with his two wives &
a ~~son~~ black eunuch - Damascus.

Three soldiers from Erzeroum.

Hadgi Suleiman (Solomon) Diarbekir.

Hadgi Yoonas, (Jonas) Bagdad.

Hadgi Mahmoud.

Musulman Dervishes. -

Hadgi Mustapha of Jerusalem,

Hadgi Abdool

Hadgi Nakeel

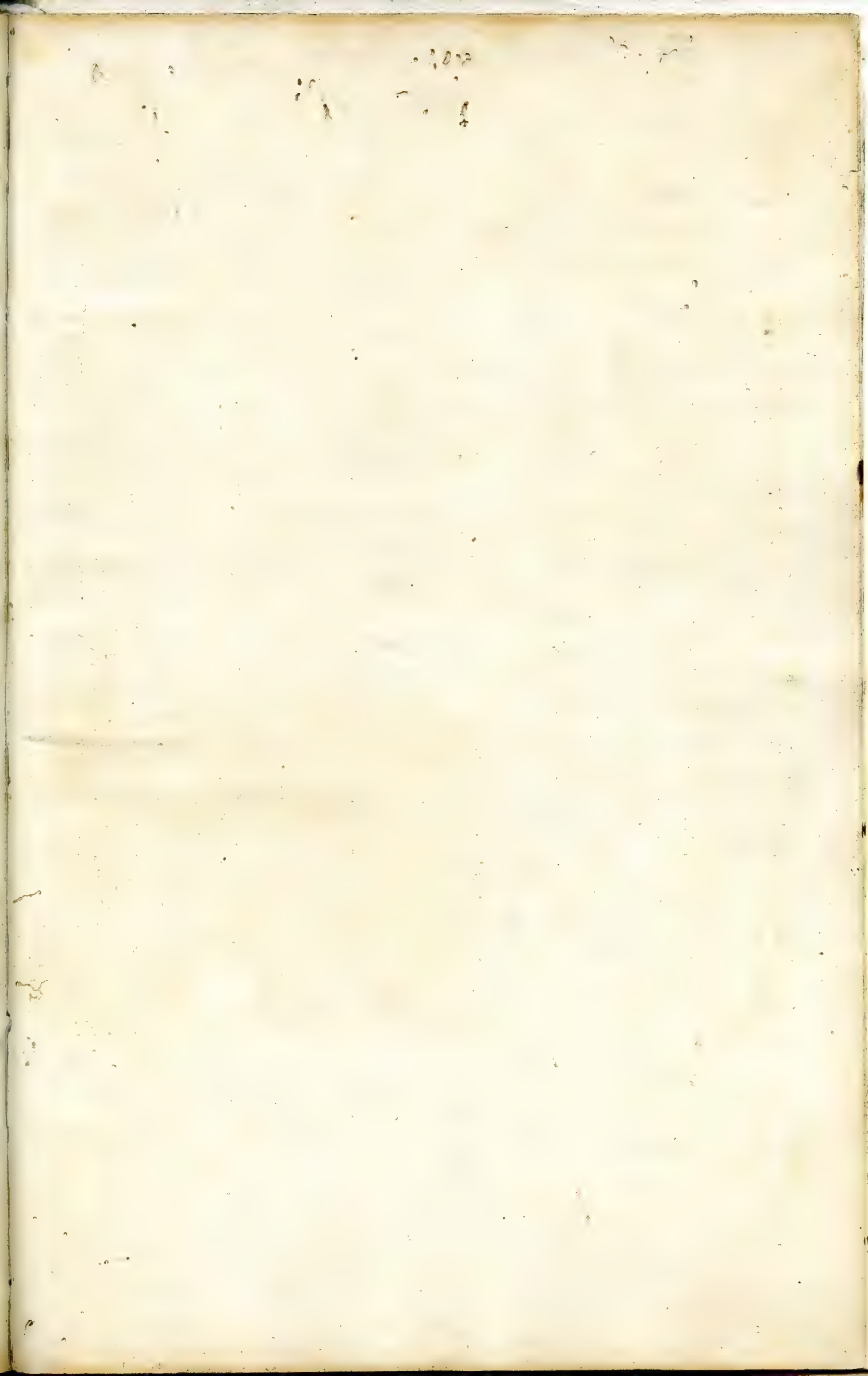
Hadgi Saver

Hadgi Rahiman

Hadgi Mohammed

Abdallah from near Astrachan.

} from Bokhara



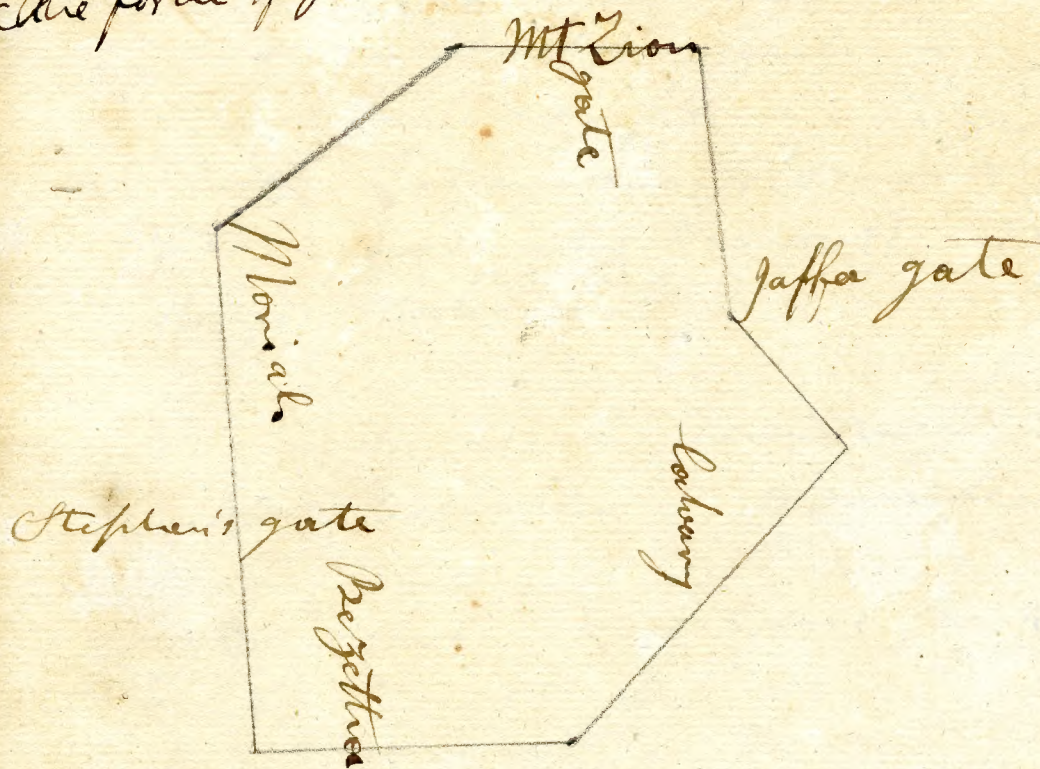
Dimensions of Jerusalem.

As I measured to
From Jaffa Gate to N. W. corner

to N. W. corner	468.	500
to Sion Gate -	195.	215
to a Bend in the wall	295	605
to the Mogrebbin Gate	244.	
to the S. E. corner	415.	470
to the Golden Gate	353.	380
to Stephen's Gate	230	240
to N. E. corner -	360	385
to Herod's Gate -	359.	375
to the Bend -	250	380
to Damascus Gate	150	
to W. W. corner	660.	680
to Jaffa Gate	300	400
Total -	4279	4630

I was more than an hour in
walking around the city, &
walked quite fast. — — —

The form of Jerusalem considered as a Heptagon. —



Estimates of the Population of Jerusalem.

	Turks	Jews	Greeks	Catholics	Armenian
<u>Papas Ira Petros</u>	70,000	6,000	2,000	1500	500
				total 20,000	

Spanish Public Trade Spanish Jews 600 houses which pay the tax. & 120 Rabbies -

Abyssinians - 18, - lepts 30 or 40,

Syrians 8 or 10. -

The Metropolitan Daniel - Greeks 1000, all Xus 2000.

Georgio - 200 houses Catholics, 100 of Armenians & 400 of Greeks. - 20,000 Jews.

Laisarios total 15,000 Jews most numerous, then Turks, then Greeks, Catholics, Armenians. -

Names of Jews.
~~Chaplain~~
 Rabbi Mendel.
 Dr. Solomon Sapira

Lepraetins

Moses Secret.
 Joseph David Ayas.

Jewish computation of time
 Jewish Dissertation to show that the
 Jesus mentioned in the Galmud is
 not Jesus in whom the Gentiles believe.
 "Israelites were in Egypt 210 years."

From creation to departure from Egypt	- 2998,
till first temple	----- 480
first temple stood	----- 410.
Captivity in Babylon	----- 70.
Second Temple	----- 420
Till the Destruction of Jerusalem	- 3828
1823 is according to Jews	- 5502.

Josephus says.
 Ant. B. 10. c. 8. Sec. 5. The Temple was burnt by
 Nebuchad nezzar, after it was built ^{years known} 470. 6. 10
 after departure out of Egypt - - - 1062, 6. 10
 After the deluge - - - 1957, 6. 10
 From the creation - - - 3513, 6. 10
 Was. B. 6. c. 10. S. 1. From the building
 of Jerusalem to its conquest by Nebuchad nezzar 1468. 6.

1021 or 1022.

Nov. 23. The Reis Effendi said to Count de Lutgow, in relation to war or peace "The Sultan will act according to his own will, & 90 millions of Mussulmans, with a sword in one hand & the Koran in the other, will know how to defend their rights against Christianity." See Dan. II. 36.